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The All-India Muslim EDUCATIONAL CONFERENCE

Shan Muhammad

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The All-India Muslim Educational Conference

(Select Presidential Addresses) 1886—1947

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To
The Late Professor K.A. Nizami
who inspired me to undertake
this study

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PREFACE

The All-India Muslim Educational Conference has played a vital role in dlsseminating modern education among the Muslims in India. It was the vehicle which carried door to door the message of Sir Syed Ahmad Khan and the ALIGARH MOVEMENT and spear-headed its activities. All its Presidential Addresses were compiled in three volumes in Urdu under the title of *Khutbat-e-Aliya*. Complete proceedings of these conferences were also published in Urdu long back. But there is no record of this important body in English and deprives the non-Urdu knowing scholars of a hundred years history of Muslim education and their sustained efforts for its acquisition. I am not aware of any of the works either in India or Pakistan done in English by any scholar except the one by eminent scholar Professor Akhtar-ul-Wasay of Jamia Millia Islamia, New Delhi. Professor Wasay's laudable work, though brief, presents the constitution of the All-India Muslim Edicational Conference; its aims and objectives; list of its annual sessions with places and Presidents and other tips for the scholars to work on this important body. But Presidential Addresses and Resolutions were still wanting. In this context the present work is an humble attempt for the first time to compile the Presidential Addresses delivered by the most distinguished scholars of the time to the annual meetings of the Conference which throw light on the struggle and ceaseless efforts of the sizable Muslim elite for the educational development leading to the social reforms also among the Muslim community in India from 1886 to 1947.

Presidential Addresses were mostly delivered in Urdu and sometimes in English also and these were translated in Urdu or

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English likewise. But while they were preserved and compiled in Urdu, they were not produced in English and there is a great paucity of its literature in English. Sometimes the Presidents brought with them the printed copies of their addresses in English for the audience and left them with the Conference. But it is difficult to find them now.

Sometimes back the records of the Educational Conference were shifted to the Central Library of the Aligarh Muslim University but it is a pity that a treasure was either lost in the transit or was dumped in the godown. With the result that neither have got any satisfactory records. They have badly suffered by the trecherous hands of the time and thus closed the doors of inquiry or research for the coming generations. Therefore for the collection of the Presidential Addresses I had to travel from Delhi to Calcutta and even then all the Addresses were not traced. A few printed Addresses in English were found at the Sir Syed Academy and the Maulana Azad Library, Aligarh Muslim University but most of the Addresses were found in the brittle newspapers at the Allahabad Public Library. Certainly, Nehru Museum and Library provided the microfilms of some of the important newspapers and on my request arranged photo copies of the same. But some of them were so dim that the typist did not make out the content of the papers and I had to write them in my own hand writing to facilitate typing. Sometimes the xerox copies were enlarged to give the correct reading but still at some places it was wanting. As a consequence of this the work which should have finished in months lasted for years. While going through the newspapers, I had come across press comments and the resolutions passed in the Conferences in its early life and to save the material for posterity and help the research scholars in their persuance, I have included them. From 1886 to 1947 the Conference held 54 meetings. Out of these I am producing here 31 Presidential Addresses which I could get after much labour. I have produced these addresses as I found them without any change in the spellings of names.

I am extremely thankful to the staff of the National Library, Calcutta, Allahabad Public Library, Allahabad, Nehru Memorial Museum and Library, New Delhi, Sir Syed Academy and the Maulana Azad Library, Aligarh Muslim University, Aligarh for

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their ungrudging assistance. I am beholden to Professor S.A.H. Haqqi and Professor T.A. Nizami for the encouragement and support I got from them. I do not find words to express my indebtedness to Professor Riyaz-ur-Rahman Sherwani the present Hony. Secretary, who made accessible to me a few Presidential Addresses in possession of the Conference office.

I owe a heavy debt of gratitude to my revered well-wishers the Late Janab Ejaz Husain Sahib and his illustrious son, Mr. Sahib Mohammad Sarfaraz Husain who facilitated my sojourn at Allahabad and Delhi in search of material for this project.

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INTRODUCTION

The personality, par excellence, that appeared among the Muslims in the post-mutiny India was that of Sir Syed Ahmad Khan. He had seen the horror of the great revolt and the total ruination of his community. The British took the Muslims solely responsible for the revolt and treated them very harshly, depriving them of all avenues of life and reducing them to extreme poverty. Since Sir Syed was close to British administration, he knew the British plans of crippling the Muslims, economically, educationally and politically. Sir Syed also knew that it was futile to resist a great power well-equipped in Science and technology, while his community was still bent on opposing their new matters. Thus he was in a dilemma and had to fight both, his co-religionists and their immediate rulers. Both had preconceived ideas and were not to cooperate each other. But Sir Syed continued his efforts to bridge the gulf between the two and to tell them that neither of them were hostile to each other and pleaded to his co-religionists that the English rule was the best under the circumstances that appeared after the Revolt of 1857 in India.

Since the beginning of the 19th century the East India Company had acquired some of the provinces and had laid down a well planned system of education which was unacceptable to the Musalmans. Dr. W. W. Hunter in his book *Indian Musalmans* accepted that the newly introduced system of education was 'opposed to the conditions, unsuited to the requirements and hateful to the religion of the Musalmans' and the opposition to such a system was obvious. The Muslims did not cooperate with the British and kept themselves aloof from the mainstream.

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Muslims also felt that the way Bible was taught in Government schools would convert them to Christianity. The influx of Christian missions in India in the 19th century horrified them. In 1852 there were 459 missionaries in India and their number increased to 606 in 1872. During the years between 1852 to 1862 the missionaries issued 16,34,940 copies of the Christian scriptures and this was a clear proof of the intention of the Government. Lord Macaulay who was the President of the Education Committee insisted the adoption of English and suggested the closure of Sanskrit and Arabic Colleges to divert the students to English schools. He believed that this mechanism should promote prozelytization without asking Indians to accept Christianity. Following the policy of suppression the British discouraged the prevalent system of education, introduced their own which resulted in the unemployement of young Muslims. Hunter on this change writes that "during the first seventy five years of our rule we continued to make use of the current Maktab and Madrassa system as a means for producing officers to carry out our administration. But meanwhile we had introduced a scheme of public instruction of our own and as soon as it trained up a generation of men on the new plan we flung aside the Old Mahommadan system, and the Musalman youths found every avenue of public life closed in their faces."

Sir Syed was quick to realise the Muslim degeneration. He took Aligarh as his headquarters and in consultation with his close friends and colleagues formed a group of intellectuals which later came to be known under a new nomenclature the 'Aligarh School' which led the Aligarh Movement for Muslim regeneration in India. Sir Syed believed in a system of education which may help the Muslims to regain their lost economy and prestige and fulfil the need of the time. The result of all his ceaseless efforts was the foundation of the Mohammadan Anglo-Oriental College at Aligarh in 1877. The Address presented to Lord Lytton, the Viceroy of India, who laid the foundation stone reflects the thinking of the Aligarh School. The founder of the College hoped that the "seed (college) we sow today there may spring up a mighty tree, whose branches, like those of the banyan of the soil, shall in their turn strike firm roots into the earth, and themselves send forth new and vigorous saplings; that this college may expand into a University whose sons shall go forth throughout

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the length and breadth of the land to preach the gospel of free inquiry, of large-hearted toleration and of pure morality. Their expectations were true to the word and the Aligarh University certainly fulfilled the aspirations of its founder.

Movements survive with a strong backing. They are likely to die when they fail to get proper support. Sir Syed founded the MAO College with the support of the aristocracy residing around Aligarh and Bulandshahr, though he planned to make Aligarh an All India movement. But by 1885, the enrolment of students in the MAO College was much below his expectation. This may be because of the lack of the dissemination of the aims and objectives of the movement. It needed a well-knit organization to apprise the people of India, inhabiting in the vast country about the utility of western education and its all-sided advantages and he turned to some more practical steps than only founding a College. He actually felt the need of an organization and the support of more-enlightened member of his community from all over the country. In an article in the *Aligarh Institute Gazette* he ennumerated his ideas and invited the comments from his readers. In his own words; "At present, everywhere something or the other is being done for doing good to the nation, but the inhabitants of one province or city are very little acquainted with the modes of thought, intentions, and works of those places. People in one district, likewise, know little about the state of education of Mahomedans in other district; they do not know whether their co-religionists outside their own local circle are going forward or backward and what are the causes for the same. We know also very little about the state of our ancient system of education which constituted the teaching of Hadees, Mahomadan Law, Logic, Philosophy, Persian and Greek Medicine. Besides there is no occasion on which Mahomedans may meet together to converse on the subject of national education, and think over the means with which it may be advanced. Therefore it appears to be highly desirable that there should be held an annual meeting of people from different districts who wish for the improvement of their nation, and are desirous that their co-religionists should be educated and prosper." Thus in 1886 he envisaged the formation of a body and named it the All India Mohamadan Educational Congress. Since the word "Congress" confused the people with that of the Indian National Congress already been founded a

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year ago, it was dropped in 1890 and the body came to be known as the All-India Mohammadan Educational Conference. In 1895 'Anglo-Oriental' was further added to it and it came to be known as the All-India Mohammadan Anglo-Oriental Educational Conference. In its 36th meeting held at Aligarh in 1923 which was chaired by Sahibzada Aftab Ahmad Khan, an amendement was moved by which Mohammadan was replaced by Muslim and the body came to be known since then as the All-India Muslim-Anglo Oriental Educational Conference.

Aligarh was chosen, the permanent headquarters of the Conference because of Sir Syed Ahmad Khan and the MAO College which pioneered its activities. Its annual meetings were to be held at different places in the last week of December when the offices were closed for Christmas vacation and the date and place for the next meeting were to be decided by the concluding session. Everyone could become its member after the payment of Rs. 5 and member of any district shall have the privilege of coming to its annual meeting and also have the rights of bringing their friends with them.

The delegates were to present before the meeting a statistical report of the condition of Musalmans of their district with the following points:

1. An account of the Muslim population of the district and town based on the last census.
2. Number of Government schools, Mission schools and the number of Muslims in it.
3. Number of Madrassa and primary schools along with the Ulema giving education therein.
4. Number of Government and Mission Girls School, and Number of Muslim Girls in it.
5. Number of Anjumans doing welfare service to the District.
6. Family background, financial status and general condition of the Mussalmans of that District.

The last session of the Conference was devoted to the passing of resolutions and summarising the proceedings of the

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session to be followed by a dinner hosted by the Conference to enable the delegates to converse more freely with the participants. The Conference was to maintain a record of the proceedings of the meetings, lectures and speeches, to be published and sent to the members gratis while its expenses were to be met by the admission fee of the delegates.

Sir Syed's views on the Mohammadan Educational Conference published in the *Aligarh Institute Gazette* were thoroughly studied and quick came the comments. One Mr. Riazuddin Ahmad from Sindh appreciated the ideas of Sir Syed and wrote to him :

"I was very much pleased to read your article on 'The Mahomadan Educational Congress'. Your constant efforts to promote education among the Indian Musalmans are too well-known throughout the length and breadth of India to need any recapitulation here. You have brought the brilliant motto 'God helps those who help themselves' with practical shape by establishing the Mahomadan Anglo-Oriental College at Aligarh. Though widely differing with you on religious points I cannot but admire your national feelings for your co-religionists. To undertake such an Herculean task for ameliorating the condition of the present Mahomadan required great perseverance and talent and it is very creditable to you that at last your efforts have been crowned with success. Unfortunately your too liberal views on religious matters alienated the minds of the Mahomadans in general and our Maulvis in particular. Had this not been the case there would have been no opposition at all. Neither of the parties are to be blamed. You in your zeal to promote the prospects of the Mahomadans went a little too far to step into the field of Theology, which produced no good result, but on the other hand created a sort of disunion. But let bye-gone be bye-gone. The idea of establishing a Mahomadan Educational Congress is a very happy one and deserves all support. I kept aloof up to this time, watched your proceedings for the last 10 years always wishing to do any sort of service in the noble work you have undertaken."

Encouraged by such letters from far and near, Sir Syed called its inaugural session at Aligarh on December 27, 1886 with Moulvi Samiullah Khan CMG as Chairman who was equally

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devoted to the Muslim cause and desired an strenuous efforts by the Conference for Muslim education. The first Conference was attended by 61 delegates from all over India and 150 teachers and students of the MAO College - a humble gathering which was to become a massive force in days to come. Sir Syed proposed the establishment of the Conference which was seconded by Mr. Mohammad Rafiq, Bar-at-Law. The proposal said: "In view of the all-round degeneration of Muslim Education and to promote it in every possible manner through national unity and cooperation it is in the fitness of things that to consider these and other related important matters, people from different parts of the country should come together under the name of 'Mohammadan Educational Congress'. This meet is not bound to any particular spot but can be held wherever people wish it in a particular year and also make arrangements for it."

This was followed by a soul-stirring speech of Sir Syed Ahmad Khan who said:

"Gentlemen, the degeneration of Muslims has attained a stage where you cannot find a single person who does not recognise and lament over it. Our deplorable condition moves the nations and communities to tears and prompts them to collect alms for the education of our children. We must no doubt thank our Hindu brethren in South India who intended to do so. But are there none left in our own community, the fame of whose ancestors made the world resound, and whose renown both in the realm of the sword and the pen can still be found in history and in the greater part of the world to this day, with pride and courage enough to better this degenerate condition of their brethren in faith.

"Gentlemen, I do not agree with those who think that our community will gain in prestige by political talk, but regard education and education alone, the means of promoting national interests. Our community at present needs no other efforts save those in connection with educational development, if the community improves in this field, it alone will take us out of the morass of degeneration. So the question arises how this educational uplift is to be achieved. At the moment we are in the sad plight that in spite of being a community, called Muslim, our

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people in one part of the country know as little about their brethren living in another, as two alien nations or communities do about each other. We do not know what people in the Punjab think about their education and the development of their community, and what they have and ought to have done. Punjab is a different province altogether; in our own province those of one district do not at all know about those living in another. There are no means at our disposal whereby we could gather together people from different districts so that we may know about our educational and communal developments. Through exchange of ideas misinformation about one another may be rectified. Such gatherings of people from various districts will promote mutual knowledge, love and sincerity, natural sympathy and unity. In spite of being a community, a millat, called Muslims, we are divided among ourselve and such occasional meetings and get-together will create a feeling of communal awareness... nay, a feeling of being a community, in us. This alienation has also taken away from us communal sympathy. Coming together in this way and often, and for a set-purpose, communal good and communal education and communal uplift, will create communal sympathy or may further develop what little of it already exists.

"Getting together and thrashing out problems of communal education and communal uplift through exchange of ideas individually or in a body, are most likely to show us a good way of achieving communal education and communal development. The people from each district who adopt individual courses for the same purpose by mutual consultation come to agree to a single straight path for the development of communal education which may ultimately take us to the desired goal. At the moment our ideas about communal education and communal development are so chaotic that we can hardly be of any help to one another, and our energies on different paths get weakened. If we can come together to one course in the matter of communal education and communal betterment, all the divided energies will be directed to this one path and we will find it much easier to proceed on the way to communal education.

"The Government of the Queen Empress of India is ever ready to help us with our educational uplift and measures for our prosperity, and we too seek from our Government every sort

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of help. The reason is apparent. We have not so far made it very clear what is going to be the line of our educational development and our own uplift as a community. In such a gathering, it may be possible for us through exchanges of ideas to think out some unfailing method of improving our educational lot, which will without a shade of doubt be useful for our community.

"I am sure, the generosity shown by the Punjab Government in connection with education and the financial aid in the form of private donations are both very heartening and unparalleled. But these philanthropists did not make it clear as to what course should be adopted for the betterment of our country, their generosity did not do any good to the community, nay, ... if I were bad enough, I could say, it has on the contrary done some harm. I have put this prospect with a view that the Muslims from various provinces and localities should come together every year to think over the problems of their education and prosperity in general, and through exchange of notes keep one another posted with the conditions prevailing in their localities, and whatever plans be thought out for the betterment of the community by mutual discussions, and whichever are found to be the best and most practical be adopted. This annual meeting has not been bound down to a single place, as you might have noted in the wording of the resolution. It may be held anywhere, in any province, city or town people want to hold it. The apparent advantage in view is that the people who fail to participate in one region or locality may easily do so in the other, thus extending the sphere of the utility of the annual meet. I hope I have said enough on the resolution in hand in a brief but convincing way and I move the gathering here to think over it, and if acceptable, pass it."

The resolution was passed and thus the Mohammadan Educational Congress came into being with its first president, Haji Moulvi Samiullah Khan Sahib.

Sir Syed was unanimously elected the Secretary of the Conference and it was also decided that the Hony Secretary of the Aligarh College would be the Secretary of the august body. In 1898 when Sir Syed died, Nawab Mohsin-ul-Mulk, succeeded him. A post of Joint Secretary was also created to relieve the

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Nawab of the heavy burden and in 1904 Sahibzada Aftab Ahmad Khan was appointed to this post till his appointment as member of the Secretary of States Council in England in 1917. Nawab Sadr Yar Jung Maulana Habib-ur-Rahman Khan Sherwani replaced him and in 1920 when the MAO College was raised to Aligarh Muslim University, and the post of the Hony. Secretary of the MAO College was abolished, the Maulana was made the Hony. Secretary of the Conference. Dissemination and development of education among the Muslims was the objective of the Mohammadan Educational Conference. It started its activities from bottom to top i.e. from primary to higher education. For that the Mohammadan Educational Conference passed resolutions and supported Gokhale's Compulsory and Primary Education Bill and pressurised the Government to grant lavish money for educational purposes. Makateeb and Madrassas were also not to be ignored as it was essential to lay a firm foundation. Extension of Makateeb with insistence on learning Quran by heart, utilization of Aukaf on English and Oriental studies, for the introduction of religious education in Government schools, to drop such chapters in history books which created blasphemy, to open separate technical and industrial schools were the core-areas which the conference had to take. In its 10th session to supervise and look after all the Muslim institutions all over India Mohammadan Educational Department was established and the Principal MAO College was to direct its activities. Teacher's training, Women's education, industrial education, provision of scholarships to meritorious students, provision of hostels for Muslim students in non-Muslim schools and colleges etc. etc. were all in the purview of the Conference. Provincial Mohammadan Educational Conference were also created in almost all provinces, to take stock of the situation and to send reports with complete statistics and suggestions to the central body which discussed them seriously. These were the agencies of the Central body to do the spade work and men of no small stature like Sir Shafaat Ahmad Khan, Sir Shah Sulaiman and Nawab Sadr Yar Jung etc. presided its sessions held in different provinces.

The Conference convened its annual sessions once a year in a place selected at the concluding session of the last year's Conference with the most distinguished scholar to preside. Till the end of the 19th century, it convened its sessions almost every

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year and renowned men like Sardar Mohammad Hayat Khan, Nawab Mohsin-ul-Mulk, Justice Shah Din, Nawab Imad-ul-Mulk Syed Husain Bilgrami, Rt. Hon. Justice Syed Ameer Ali presided its session; discussed the pros and cons of the Muslim educational problems. Leading poets and prose writers and social workers were also invited to present their poems and articles. Thousands of people thronged to listen to these most influential scholars of the time and it is through this platform that Maulana Altaf Husain Hali, Dr. Nazir Ahmad and Maulana Shibli conveyed to the masses glories of Islam and awakened them from the ages of slumber. They sobbed and torn their hair at the poignant description and realized what they were and how they had been down-graded. It was a channel through which the Old Boys of Aligarh assembled once a year; discussed educational problems and found its solution through mutual cooperation. Since the Old Boys came from every nook and corner of the country, they acquainted the Conference with their problems and sought its solution. It certainly provided them a chance to come closer with a firm determination to assist their educationally backward community.

With the passage of time the Conference had its sessions in far flung areas of Hindustan from East to West and North to South and intellectuals like Sir Aga Khan, Justice Badruddin Tyabji Allama Abdulla Yusuf Ali, Sir Rahim Bux, Sir Abdul Qayyum, Sir Muzammillullah Khan, Sahabizada Aftab Ahmad Khan, Sir Mian Mohammad Shafi, Justice Sir Shah Sulaiman, Sir Shaikh Abdul Qadir, Sir Ross Masood, Sir Ziauddin Ahmad, Sir Ibrahim Rahimtoola, Sir Akbar Hydari, Sir Azizul-Haq, and Dr. Zakir Husain etc. chaired its annual deliberations and pioneered the movement. Their Presidential Addresses were revealing. While on the one hand they high lighted Muslim educational problems, they pressurized the Government, on the other hand, to assist their down trodden community in its educational pursuits. A study of these 'Addresses' brings out a hundred year's history of Muslim education in India and the strenuous and ceaseless efforts by the Muslim social scientists of the time to push their depressed community out of the morass in which it had fallen after 1857.

Sir Syed passed away in 1898 and in 1900 under the Presidentship of Syed Husain Bilgrami at Rampur, Sir Syed's

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cherished dream of founding a Muslim University was flashed out. In almost every meeting of the Conference the urgency of a Muslim University was debated and it was because of the efforts of the Mohammadan Educational Conference, that the University Charter was granted in 1920. It was a great victory achieved by the Conference. Besides, the Conference also devoted its attention to rendering the outstanding literature of Hindi and Sanskrit. Moulvi Syed Ali Bilgrami was requested to prepare a book from the Sanskrit poetry of Allama Faizi with English notes and unifying the Persian and Sanskrit words, Syed Iqbal Ali, Judge High Court, Hyderabad was requested to render Malik Mohammad Jaisi's work Padmawati from Hindi to Urdu. Biographies of Moulvi Chiragh Ali, Maulana Altaf Husain Hali, Sardar Mohammad Hayat Khan and Khalifa Mohammad Husain were written and published. A weekly paper, *Conference Gazette* was also brought out in 1918 which covered the activities of the Conference.

The Conference from its birth was a non-political body whose only goal was education. Sir Syed felt that as the education would advance, politics automatically would take its course. Hence he asked the Muslims to keep aloof from politics and devote solely to education. Sir Syed's fore-boding was not untrue. By the turn of the century, a group of Muslim and non-Muslim graduates of the Aligarh College imbibed the lofty ideals of nationalism with Mohammad Ali, Shaukat Ali, Dr. Syed Mahmood, Chawdhry Khaliquzzaman, Hasrat Mohani, Aziz Mirza and Raja Mahendra Pratap etc. etc.. at the top. It had its impact on the Mohammadan Educational Conference also, so much so that Sahibzada Aftab Ahmad Khan wore Khadi and in his Presidential Address delivered to the 36th meeting of the Conference held at Aligarh in 1923, talked of Swaraj. Upto 1939 the Muslim nationalists dominated the University campus but after it the League had an upper hand and the Mohammadan Educational Conference could not get rid of it, so much so that its Presidential Addresses were given by the prominent Leaguers like Sir Fazl-ul-Haq (1940) and Nawabzada Liaqat Ali Khan (1945), General Secretary of the All-India Muslim League.

Till 1947 the Conference did commendable work. It got the University Charter in 1920, opened many Islamia Schools and

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Colleges all over India. It also founded the Training Colleges, separate hostels for Muslim boys and Women's Colleges for girls education. After the partition of the country in 1947 Muslim Educational Conference suffered a severe set back. The financial grants received from the Nawabs, Jagirdars and petty landlords was cut short and finally dropped. Political situation, communal riots, exodus of population to Pakistan disturbed the functioning of the Conference so much that it could not convene its regular meetings. It was because of the idefatigable efforts of its brilliant and hard-working Secretaries, Sadr Yar Jung Maulana Habib-ur-Rahman Khan Sherwani and his distinguished son, Alhaj Moulvi Obaid-ur-Rahman Khan Sherwani that the Conference survived. The Conference in 1972 redrafted its constitution by which the AMU Vice Chancellor was no more to be its President. This separation of the Conference from the University further deteriorated its functioning. From 1886 to 1945, i.e. a period of 60 years the Conference held 54 annual meetings and from 1946 to 2001 a period of 55 years it convened only few annual sessions, inspite of the untiring efforts of its successive secretaries, Janab Ammar Ahmad Khan and Professor S.A.H. Haqqi. This shows the decline of the Conference. At present it has a palatial building built by Sultan Jahan Begum, Nawab of Bhopal in 1914 with no library and a very meagre staff.

However, the contribution of the Muslim Educational Conference cannot be over-emphasised in pre-partition days. Apart from the Aligarh Muslim University the foundation of Osmania and Dacca Universities, Anjuman-i-Tarraqqi Urdu, Jamia Millia Islamia, Daru-ul-Uloom Nadva, Lucknow, Dar -ul-Mussanafin, Azamgarh etc owe their growth directly or indirectly to the ceaseless efforts of the Conference. Since it held annual meetings in almost every part of the country, it created an awareness among the Muslim population to achieve excellence in the realm of education, leading to their over all promotion and uplift. Today the crying need of the time is to invigorate such a useful body which has been doing laudable services to the cause of Muslim education. At present, its Secretary, Professor Riyaz-ur-Rahman Sherwani is trying very hard to give the Conference its by-gone status.

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THE FIRST MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT ALIGARH, DECEMBER 27, 1886

PRESIDENT : MOULVI HAJI SAMIULLAH KHAN SAHIB C.M.G.

Born at Delhi in a well-educated family, 1834; educated by the leading scholars of the time like Moulvi Mamluk Ali, Moulvi Syed Mohammad and Mufti Sadruddin Khan; completed his education at the age of 18; went for Haj, 1901; studied Hadees and Fiq under the supervision of Maulana Hafiz Mohammad Abdul Haq Makki, a great scholar; passed the judicial examination, 1856; entered the Government service, 1858; was appointed Munsif at Kanpur; resigned from service, 1862; practised Law for many years; again joined the Government service and got much fame for his scholarship in jurisprudence; visited England, 1880; the Government of India deputed him to Egypt to assist Lord Northbrook British High Commissioner to Egypt, 1884; for his services in Egypt, the Lieut. Governor of U.P. Sir Alfred Lyll, appointed him District and Session Judge; retired from the service, 1892; was conferred the title of CMG by the British; a great supporter of the Aligarh Movement and a co-worker with Sir Syed who founded a small school at Aligarh, 1875; got his son admitted to school as its first student, 1875; no match to his services rendered to Sir Syed for his efforts in founding the Mohammadan Anglo-Oriental College at Aligarh; died at Aligarh April 27, 1908 and was buried at Delhi; the *Pioneer*

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of September 18, 1907 had already highlighted his services to the Government and Muslims in India.

PRESIDENTIAL ADDRESS

Gentlemen, at the outset I thank all those who have taken the trouble of coming to this place from far off districts to participate in this conference with the intention of improving the lot of their brethren. I am also beholden to you for the honour you have done to me for presiding over the deliberation of this conference.

Respected Sir, today's conference is the one which if, ever a history is written, will be taken as unparallel. Everybody knows that the thing most respectable is 'civilization' which may be translated as 'good manners' and which is made up of by two words - Education and discipline. Man is called the highest creation of God. When it is asked as to why he is called so? The reply will be because of education which distinguishes man from animal. Education and discipline are the two things by which man is called a man. Education is imparted through different methods and this is true with discipline also. Some people say education is the gift of God. Some say it is acquired.

I will not discuss the first two because whatever concern we have, it is with the third one. Whatever glory our community had achieved in past through this method, today they are very poor in it. It is the duty of every Muslim to think over it and find out the ways for its improvement. I think this conference is the best platform to take this issue.

In our country, undoubtedly, there are men who think of reforming the nation and have taken different ways for it. People have different ideas about it. Some opine that this method is the best way for giving education to the community. Some believe that no progress can be achieved through the above method. Education and educational development have different stages and by mixing them together this confusion has come to the fore. If our community unanimously agrees to one particular system of education, it will be much useful. I understand that to get this result the Congress (Conference) whose first session we are

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holding today is the best body. Through this, all those who wish the well-being of their community will get the best chance to discuss the ways through which their nation may come out of ignorance and attain such fame that their countrymen will take it civilised and educated.

I feel pride that to start with this I have been bestowed this honour. Though today's Congress (Conference) is not a big one, I am sure that people in future will pay great attention and this Congress will achieve great success. Now I declare this session of the Congress (Conference) open and request the House to present whatever resolutions are there to consider. (Free translation from *Khutbat-e-Aliya.* Part I)

RESOLUTIONS

(1) In consideration of the backward condition of education among Mohammadans, and with a view to encourage the spread of education among them by the united efforts and aid of the whole Mohammadan nation, it appears expedient that a meeting be held every year to be called the Mahomedan Educational Congress at which representatives from various districts should meet to discuss and consider the subject of Mahomadan education. This Congress will not be confined to any place, but will be held at any place each year where the residents desire to hold it and are willing to undertake to arrange for its meeting.

Proposed by Syed Ahmad Khan Bahadur. Seconded by Mohammad Rafique Esq. Barrister-at-Law, unanimously carried.

(2) This Congress is of opinion that the Mahomadans stand in great need of a high education in European Sciences and Literature and that Government as well as the nation should bestow their attention on it. The Oriental language as taught in Government Colleges and Schools as "second languages" are quite enough, and we do not need the attention of Government towards Oriental education. It should be kept up as imparted by the learned men of our nation according

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to their old system, and it is the duty of our nation to encourage the study of oriental learning among those who want to obtain it. Oriental education as prevalent among Mahomadans is so mixed up with theological education that the two can not be separated and consequently it will not be advisable for Government to take up Oriental education; while on the other hand if the teaching of Oriental Science and Literature is separated from the teaching of theology and religious works it will not be agreeable to those who want to acquire it, and even if they were to acquire an education of purely Oriental Sciences and literature they would not command much respect among the Mahomedan community.

Proposed by Maulana Shibli. Seconded by Syed Ahmad Khan Bahadur; unanimously carried.

(3) This Congress is of opinion that the education of the masses among Mahomedan is also very backward. Private indigenous schools of the old type are growing fewer. There is no better means of spreading such education among the masses of Mahomedans who stand in need of that sort of education than the old system, nor can any other system better develop the national taste or give a satisfactory knowledge of Oriental learning. It, therefore, seems necessary that attention should be directed to that system of eduation.

Proposed by Hafiz Abdurrahim. Seconded by Khwaja Sajjad Hµsain; unanimouly carried.

(4) This Congress is of opinion that amongst the Mahomedan nation instruction in the Holy Quran and the number of persons who used to learn the Quran by heart is decreasing every day. Therefore it is necessary that suitable arrangements should be made for keeping it up.

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A slight amendment was made in this Resolution. Proposed by K. Mahomed Yusuf. Seconded by Sahibzada Aftab Ahmad Khan. Unanimously carried.

(5) This Congress is of opinion that Aligarh should be the head-quarters of the Mahomedan Educational Congress and that Committees should be formed in each city and town for the accomplishment of its objects.

Proposed by M. Azeez Mirza. Seconded by Shibli Nomani, Unanimously carried.

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THE SECOND MOHAMMADAN EDUCATIONAL CONFERENCE LUCKNOW, DECEMBER 27, 1887

PRESIDENT : MUNSHI SYED IMTIAZ ALI KHAN RAIS KAKORI, LUCKNOW

Born at Banda, 1835; got traditional education; entered the Government service but resigned after a few years; studied thoroughly English Law and practised it; became the legal adviser of the Anjuman-i-Taluq-e-Daran-e-Oudh; known as a very distinguished lawyer and even Syed Mahmood acknowledged his dexterity in it; supported Syed Ahmad Khan in his educational movement through lavish donation; was offered the ministership of Bhopal, 1888; created good relations between the British Government and his state; Viceroy Lord Landsdowne visited Bhopal because of his policy which raised the prestige of Bhopal state 1892; Lord Elgin was the second Viceroy who visited Bhopal, 1895; got much appreciation from the British for his attitude towards the Government; died, 1896.

PRESIDENTIAL ADDRESS

Gentlemen ! I do not consider myself competent for the honour you have conferred on me for presiding over this meeting. Unanimous opinions have forced me to accept this and for this I am thankful to all. I will always feel pride to preside over this august body which is assembled here for such splendid object of disseminating education and I am thankful for the generosity of those who have given me this honour.

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After this I express my gratitude to those members of my community who have come from far off places bearing trouble of long journey to give their precious time to display their love for the community. I now declare the session open and request the Secretary to present the reports received from districts and provinces and also to tell about those who have sent report to be included in the meeting. (Free translation from *Khutbat-e-Aliya* pt. I)

RESOLUTIONS

I. The first resolution was proposed by Syed Ahmad Khan which was similar to last years's resolution.

Seconded by Mirza Irfan Ali Beg unanimously carried out.

II. That one of the most efficient means of advancing the prosperity of the Mohammadan community would be by the foundation of scholarships for poor Mohammadan students to read up to the M.A. degree

Proposed by Theodore Beck

Seconded by Syed Ahmad Khan

carried out by the majority.

III. That the foundation of small schools with insufficient funds and bad teachers was a mistake, and that the concentration of national energy was necessary.

Proposed by Syed Ahmad Khan

Seconded by Munshi Rahmatullah

Vigourous discussion took place on Syed Ahmad's resolution. Several speakers said that if the motion was carried out it would have a bad effect because in many parts of the country the condition of Mohammadan was so bad that even small schools were not likely to be benefited. After heated discussion

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the resolution did not get the support and was dropped.

IV. That the Congress was glad on the foundation of the University of Allahabad, provided that it improved higher English education.

Proposed by Mr. Nabiullah Bar-at-Law

Seconded by Syed Ahmad Khan

The resolution was carried unanimously after some discussion.

V. That the old Mohamadan endowment should not be misappropriated for English education. If the people wanted money for English education, they must give it from their own pocket.

Proposed by Syed Ahmad Khan

Seconded by Munshi Imtiaz Ali

The resolution was carried by a thumping majority

(Summarized from the *Aligarh Institute Gazette* and *Pioneer* 1887)

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THE SEVENTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT DELHI DECEMBER 27-29, 1892

PRESIDENT: MOULVI HASHMATULLAH I.C.S.

Son of Professor Moulvi Azmatullah, well known scholar of English and Persian; born, 1857; graduated from Allahabad University and took M.A. degree from Calcutta University in the first division; practised Law and selected for the Indian Civil Service, 1886; acted as joint Magistrate, Collector and Session Judge; retired, 1916; a very brilliant administrator who won great appreciation for his sagacity; accompanied Sir Syed's touring party to Hyderabad along with Maulana Hali and Maulana Shibli, 1892; died at Agra, 1919.

PRESIDENTIAL ADDRESS

Gentlemen,

I am reluctant whether I must thank you first for the honour you have conferred on me or express regret for my inability for this august chair. Anyway, this will be my sacred duty in future to prove worthy of the office you have entrusted me. Now I have to say that this session or its inauguration is not an ordinary affair. This is actually a prelude to a good time and this Conference will get success in achieving worldly affairs. Hence, the member of our community should not take this Conference as an ordinary one. This is a place which I take as a place of worship. There are

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many reasons for it. Firstly that our forefathers had conquered this land. A period of silence has passed away. Thanks God that some far-sighted men have once again gathered together... Many years have gone when this Conference was founded and people laughed at and questioned the need of this body. Some people say that it is a sheer waste of time that 100 or 200 people may sit together to recite poems. Sorry, our reply to them should be that to understand big things, a special time is needed and it is out of everyman's reach. Let them be understood that individuality is found in every man or thing. When components are put together, a solid substance is formed and it results in a thing which a single individual cannot achieve. Ten bricks have no value separately but when they are put together they form a wall. Similarly this session is to strengthen the nation. Whatever joy and happiness one gets here ask from those who come to participate here... Questions have been asked as to what practical work the Conference has done. Listen its answer. Firstly, we needed a national Conference which was not in existence in the country. Its existence proves its validity... Man's primary duty is that whatever he promises, he should fulfil it. Unfortunately our tongue is different from our hearts.

Gentlemen! I have briefly submitted that the Conference is not a useless body. No town or country is built in a day. The first is to reform the ideas. This is our greatest enemy. Since everything is different, their colours are also different. Similarly separate education results in division. No two brothers are found with one system which may work together. This is because of selfishness which results in leading a separate life... So long this understanding is not created that a component creates a collective power by joining the other, the country's progress is not possible. Gentlemen, leave this idea that in this world everything is not possible. Individually a man will work, prosper and later extinguish. If you want that everyone should collectively work, control this thinking otherwise leave it. I will not take much of your time. I pray Almighty that He may create truth in our hearts to enable us to bring on our tongues what is in our hearts. May God enable us to leave bad things. Whenever God wishes one to do a thing, He creates an environment for it. Individual life benefits only one man. But luckily the nation has a Conference

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(to unite everyone). I wish this Conference to last long and also pray for the improvement of our poverty-striken nation.

I now permit the Conference to start its business.

RESOLUTIONS

I. "This Conference is of the opinion that all Mussalmans should unitedly try and bring about these plans by which for all arts and crafts of this country, which upto this time were unscientifically dealt with, technical books may be written and all the knowledge, which may be gained of European Arts, should be brought into practice.

Proposed by Moulvi Karamatullah Khan Sahib
Seconded by Nawab Sultan Mirza Sahib
Unanimously passed.

II. "This meeting is of the opinion that all the resolutions which may be passed by the Mohammadan Educational Conference should be published separately and circulated amongst the Musulman community of different cities."

Proposed by Moulvi Mohammad Rad Ullah Sahib
Seconded by Babu Khairuddin Sahib
Unanimously passed.

III. "This Conference is of the opinion that as the Mussulman children are generally backward in Mathematics, Arithmetics must compulsorily be taught to them in their childhood and oral instruction of Arithmetics like that of the Pathshalas should be given to them."

Proposed by Moulvi Nur Ahmad
Seconded by Moulvi Abdul Qadir
Unanimously carried

IV. "The Mohammadan Educational Conference likes all the series of educational books written by Anjuman-

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i-Himayat-ul-Islam except that of English books and thinking them useful recommends their adoption."

Proposed by Mohammad Yousuf Khan of Datauli
Seconded by Moulvi Bashiruddin Sahib
Passed Unanimously.

V. "This Conference having in its several meetings expressed its liking for the young men of our nation going to Europe to prosecute their studies and having confirmed it as a means of national progress, thinks it necessary to express its strong disapproval on their marrying the ladies of alien nations, and deems it a great loss of the nation and a means of its ruin, a check to the national improvement in education."

Proposed by Sir Syed Ahmad Khan
Seconded by Qazi Azizuddin Ahmad
Unanimously passed.

VI. "This Conference thinks it the duty of the Mussulmans of every place where there is a Government School or College, to make some important arrangements for the religious education of the Musalman students of that College or Schools."

Proposed by Moulvi Mushtaq Ahmad Viqar-ul-Mulk
Seconded by Moulvi Jamilur Rahman Sahib
Unanimously carried away.

VII. "This Conference is of the opinion that it is very necessary to improve the Arabic medicine, to take advantage from the present science and its experiments and also to assist everyone to improve it."

Proposed by Hakim Abdul Majid Khan
Seconded by Hakim Zahiruddin Khan

Aligarh Institute Gazette, 1893

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THE THIRTEENTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT CALCUTTA DECEMBER 29-30, 1899

PRESIDENT: RT. HON'BLE JUSTICE SYED AMEER ALI

Born in 1849; son of Saadat Ali Khan who had accompanied Nadir Shah, Persian monarch in 1739 and settled at Cuttack; educated, Hoogly College (BA 1867, MA History 1868, BL 1869) proceeded to England on a state scholarship; Joined Inner Temple (Bar-at-Law 1873); married Isabella Ida, an English lady who bore him two sons, Sir Tariq Ameer Ali, Judge Calcutta High Court and Waris Ali, ICS; came back to India, 1873- was the first Muslim barrister of Calcutta High Court; Lecturer in Mohammadan Law at Calcutta and President, Committee of the Hoogly Imambara 1874-1904; appointed member on the Commission to inquire into the affairs of the ex-King of Oudh, 1879; Tagore Law Professor, Calcutta University 1884; Judge, Calcutta High Court, 1890-1904; retired the same year and settled in England, first Indian to be appointed member of the judicial committee of Privy Council, 1909-28.

Founded the Central National Mohammadan Association at Calcutta, 1877 for dissemination of Education and to provide political training to Muslims; led Muslim Deputation to Lord Ripon, Viceroy and Governor-General of India, asking for the provision of grants and concessions to Muslims for education; presided the 13th Annual session of the Mohammadan Educational Conference at Calcutta, 1899; also presided the Third Session of the All-India Muslim League, Delhi, 1910, suggested

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for the election of Muslim members to Councils, District Boards to give fair representation; pleaded for separate electorate and led a deputation to Lord Morley, the Secretary of State for India which resulted in the Minto-Morley reforms of 1909; founded with the Aga Khan the London Branch of Muslim League; was a staunch loyalist and resigned from it in 1913, when Muslim radicals reacted against the pro-British policy of the League; was a massive writer and wrote numerous articles in the leading journals of India and abroad; a staunch supporter of the Khilafat and led a vigorous campaign with the Aga Khan when this was abolished by Turks in 1924, organized the Red Crescent Society during Balkan Wars to help the Turks, 1911-12; an outstanding author of many books, some of these are, *Critical Examination of the Life and Teachings of Mohammad*, London 1873; *Ethics of Islam*, Calcutta 1893; *A Short History of Saracens*, London 1899; *Personal Law of the Mohammadans*, London, 1880; *Spirit of Islam*; London 1922 etc.

Died on August 3, 1928 in England.

PRESIDENTIAL ADDRESS

I regard it an honour to be invited to preside at this meeting of the Muhamadan Educational Conference. I only hope that my shortcomings in the capacity of President will be treated with indulgence, and that my work will not be judged by the high standard of former gatherings. The objects of the Conference held at different times, at different centres, are familiar to all interested in the advancement of the Musalmans of India; and I desire to congratulate the standing Committee and the Mahomadans generally on the choice of Calcutta for this year's Conference: for it seems to me there are substantial reasons why the large-hearted men who are bestirring themselves in the cause of Mahomadan education should not confine their efforts to any particular province; and Bengal, in which I include Behar and Orissa, at this moment appears too all for special attention. The untiring energy of a great man, now no more among us, has given to the North-west an educational institution which I venture to think might serve as a model for the whole of India. At Kurrachee also there is a College which works on similar lines. Whether it has continued to maintain its former efficiency I am not in a position

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to say. Another College has been established recently at Lahore; but the Mahomadans of Bengal are not so fortunately placed. The interest which the first Governer-General of India took in the advancement of Mahomadan education led to the establishment of the Calcutta Madrasas. One has only to study the object Warren Hastings had in view in founding this institution to appreciate properly its great capabilities for benefiting the Musalman population in Bengal—I might almost say of the whole of India. But few can deny that it has not been worked altogether on satisfactory lines, so as to achieve the purpose of its founder. I think I am committing no breach of confidence in saying that some years ago I was unofficially asked whether its efficiency would be promoted if it were placed under a committee of leading Mahomadans. In the state of division which then existed among the Mahomadans of Calcutta I considered it my duty to reply emphatically in the negative. I shall return to this subject in the course of my address. I have referred to it at this stage to emphasize the necessity of directing attention to the educational needs of the Bengal and Behar Mahomadans along with those of the other provinces. It has repeatedly been pointed out that the system of education at present in vogue in India, does not answer all the requirements of that portion of Her Majesty's subjects who profess the Islamic faith. How far it answers the requirements of the other Indian communities, it is not for me to judge, in my opinion, no education is complete or effective which does not aim at the formation of character. But nobody can pretend that the formation of character, the training of the moral instincts, the dicipline of the mind, has ever been kept in view in the educational institutions. And for this reason 1 have always thought that efforts should be made to adapt the education, in the earlier stages at least, to the requirements and ethical needs of each particular community. The Musalmans of India, descended from different stocks, belonging to different countries, often differing as much in their speech as in their character and outward features, constitute more or less one community by the bond of religion. Naturally the generality of Musalmans attach a great importance to religious training; and although I think this sentiment has been carried too far to the detriment of the community, I hold that if you want your youth to grow up into useful and worthy manhood, you must insist upon ethical training. You cannot expect

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a child to grow up into a good and loyal citizen, into a true hearted worker, unless you teach him the duty of right thinking as the primary condition of all right living. If I am right in this view there can be no question that the Musalmans of India should endeavour to the utmost extent of their power to establish or organise educational institutions where their youth can receive all the benefits of Western learning, science and civilisation combined with that ethical training which to my mind is so essential to the formation of individual character. I speak of Western civilisation, for as I have said in another place "the light comes no more from the East"; for the amenities of civilised life you have to look to the West. Ten centuries ago Europe sat at the feet of Arabs to learn the blessings of culture, and the refinements of civilisation; today the East has to learn the same lessons from Europe. Ten centuries ago the cultivated classes among the Spanish Christians fascinated by the brilliancy of Saracent culture, spoke and wrote in the language of their conqueror and adopted Arab manners and customs. Today the same influences are attracting the more vigorous minds among our people to European culture, to European civilisation. It is no use chafing under it; it will answer no purpose saying that the assimilation of the best products of European thought has the 'tendency towards denationalisation. It is the inevitable result of contact between a dormant and active mind, between a stationary and progressive society. That being so, the first duty of a people which desires to keep pace with living and advancing communities is to throw off the mantle of the Dead Past and by adapting and assimilating Western learning and Western civilisation to its own requirements to prove that it appreciates and understands the necessities and demands of the age. Since those grand old Arabs taught the West the world has seen vast changes. Knowledge is power, with knowledge power has shifted from the East to the West. Knowledge is wealth, with knowledge, wealth, has taken its flight in the same direction. With knowledge the nation that has lost its prosperity may recover it at least in some degree.

We stand today at the threshold of a new century. No man can contemplate the possibilities it opens without the heart filling with the joy of anticipation. The young among us it ought to bring the hope that the century at whose birth they are assisting, may form an epoch in the intellectual advancement of community—

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the conviction that upon the exertion of which one of them depends the forward movement of their people. Your destinies are now in the hands of a great and civilised government. Take my word for it, there is not another government, which keeps in view so prominently the general welfare of the people confided to its care, or which offers such opportunities for the development and progress of the communities over whom it holds power. Mistakes often occur : it is only the Divine government that is perfect; but no existing government is so anxious to promote the well-being of all classes of its subjects, irrespective of their racial or religious differences, as the one under which we live. From the highest to the most junior officers coming to the country, they are animated with one desire to benefit India to the best of their ability and power. I am obliged to make these remarks in order to clear my ground for what follows. You are aware that there is no homogeneity or sense of nationality among the various creeds and races that inhabit the soil of India. This is a country of various communities and not of one people, and each community is split up into sections, each divided from the other religious or sectarian interests of different tendencies. This fact renders the task of Government peculiarly difficult, for it has to watch the interests of each section. This is the general policy of Government; and no honest man can deny that this is the wisest and most liberal and beneficent policy. And although the State can assist—and assist liberally—inside efforts for the advancement of a particular community, it can hardly be expected to favour one consciously at the expense of the other. I say consciously, because often-times some acts, the outcome of the most benevolent intentions, may have the effect of weighing down the scale on one side or the other. But so long as it does not mean prejudice or injustice to any other section, my belief is that the State is perfectly willing to help to the utmost every section and every community. That being so however unsuited the present system of education may be for our wants, we can hardly expect the State to alter it for our exclusive benefit. As I have said already, I do not feel myself in a position to discuss whether that system is suited to the requirements of the other communities. The system has been in vogue for several decades and it would be difficult to put back the pendulum, even if it were desirable. But as it is admitted—certainly not denied—that it does not meet all the needs of the

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Musalmans of India, is it impracticable to introduce changes in the institutions maintained or aided by Government, by which these wants may be supplied? I certainly think not. Questions of detail, I understand, are considered by the different sections to which they properly belong. I hope the subject of secondary education in Bengal will not be excluded from discussion, and that you will consider what changes, without radically affecting the present systems, would best further the intentions of Government and your own efforts. The suggestions of the Education Commission are on record and might usefully form the basis of any you may propose to make. But one thing I am sure of both in the schools of Bengal and the Bombay Presidency. Urdu should be allowed to Mahomadans as an optional language. In the main, however, the matter rests with the Mahomadans themselves. I believe there is not a single Muslim now in the walks of life where education is either necessary or sought for who does not understand the value of English education. I believe there are many who think that knowledge acquired through any language, helps in the moral growth of the individual; that ignorance is the case of the evil which the bulk of the people are just beginning to realise. It has taken many years to bring about this awakening—years which have given the start to a large section of our fellow country-men—years which may have been usefully employed in promoting that English education which is now felt to be so badly needed. I do not propose on this occasion to refer to the extraneous causes which undoubtedly helped in bringing about this dormancy. The position of affairs being now as I have described, my belief is that salvation of the Musalman community rests in their own hands. All of us remember the word pronounced thirteen hundred years ago "God does not alter the condition of a people until they alter it themselves." Help and furtherance come from above; but the striving and the will for striving must come from within. To these remarks of mine probably the answer will be:—"We have the will, but tell us something of the way and the means." I propose to state shortly (for the time at my disposal is not long) my views formed from many years of thought regarding these two branches of a very large question. First, as to ways. You have at present two Colleges, one founded by the exertion of a great man whose memory is still green in your hearts ; the other by a man whose name, beyond

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perhaps his own province is either not known or not remembered. Of the one I hear the most favourable accounts, of the other I have heard little of late. But I believe, at least I hope, it is doing good work. What Mr. Hasan Ally did for a province like Sind, in the course of two or three years, ought to furnish a guiding example to all of us. I do not refer to the great work of Sir Syed Ahmed, for that was an achievement which falls to the lot of few. Many, however, could do what my friend Akhoond Hassan Ally did in the cause of Mahomadan education. On the occasion of a visit to Kurrachee, in the autumn of 1884, I delivered at the instance of my friend a lecture on the backward condition of education among the Muhamadans of Sind. A committee was formed forthwith and a considerable sum raised on the spot, for the foundation of a school modelled on the lines of the Aligarh College. The Ameer of Khairpore came to the assistance of the Committee with a munificent donation. The members travelled all over India for pecuniary help and moral support. In the course of a year or 18 months, Mr. Hassan Ally and his co-adjutore succeeded in starting a College which included in its course, besides the ordinary branches of study, a purely technical department. Such is the institution that I advocate for promoting and diffusing higher education among the Muhammadans. I venture to urge upon all men of light and leading among my fellow Islamists the necessity of establishing wherever means are available, wherever help is forthcoming, a school which would educate Muhamadan youths on these lines. You have at present a great and I trust, a flourishing College at Aligarh; you have the two others at Kurrachee and Lahore. I am purposely leaving out of consideration the Madrassa College in Calcutta. But two or three Colleges are hardly sufficient for the educational needs of a community consisting of seventy million souls. In my opinion what is wanted is an Anglo-Oriental Muhamadan School, to borrow a name from Aligarh, for each district or group of districts to act as feeders to the Central College in the North-West (for the Bombay Presidency probably Kurraehee would be nearer). The task which I suggest may appear at first sight somewhat stupendous, for not only would it be necessary to maintain the Central College in a proper state of efficiency and from time to time enlarge its scope and improve its working, we shall also have to maintain an equally efficient number of preparatory

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schools. But if you put your shoulder to the wheel with sincerity and earnestness, I do not think the work will be found as difficult as it seems. In Bengal we already possess in embryo, so to speak, institutions which might easily be made useful for the purpose of imparting good education and acting as feeders for the Central College. I refer to the Madrassas supported by the Moshin Fund. I am afraid that at present the working of these institutions is not as satisfactory as one would wish. I do not wish to imply or convey the smallest reflection; but I must say, I do not approve of the policy and principles upon which they are conducted. It is by no means likely that if the Government were to see leading Musalmans honestly in earnest in the cause of Mahomadan education, and working cordially with each other, it may entrust to them the management of these Madrassas. I am alluding to these institutions in the hope "that they may not escape your consideration. In this connection I think you may also direct your attention to the primary instructions given to Mahomadans in the Maktabs of Bengal. Although these Maktabs can not subserve the same purposes as the Madrassas, their practical, usefulness might in my opinion, be greatly enhanced by a little overhauling of the present system. As regards the Central College, I have hopes that the munificent generosity of the great Princes of India, notable of H.H. the Nizam of Hyderabad which has helped in its installation, will be extended also towards the enlargement of its scope and efficiency. The foremost Universities of Europe would be short of their splendour were it not for the magnificent endowments which the piety of former Kings and princes created for their support and perpetuation. In the Saracenic time the Azharieh, the Muktaderieh, the Mustarsarieb, Naserieh, the Nurieh, owed their foundation to the love of learning entertained by great Caliphs and Sultans; while the Nizamieh, whose fame still lingers in the memory and heart of scholars, was the creation of Khwaja Hussain, Nizam-ul-Mulk the Maccenas of the East—the enlightened minister of a most enlightened sovereign. Some day I hope we may call our Central College the Nizamieh of India, raised beyond the need of desultory help by the munificence of another and greater Nizam-ul-Mulk.

For the establishment and endowment of the minor institutions apart from the aid I have already indicated, we may safely rely on the generosity of the well-to-do among our people;

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and I venture to think that may opulent members of other communities would not be disinclined to assist our enterprise if we take up our task in a catholic spirit. The appeal for help, however, should not be confined to the rich only. Every Muslim with a fair margin of competence may be asked to contribute a small portion for the maintenance of the schools. A standing committee may with advantage visit at intervals different stations and districts. The old associations, now practically defunct, may be revived to watch the progress of Mahomadan education, in their particular localities. They should be kept always stirring on the cause of education and enlightment of the Mahomadans. It is a characteristic with many minds that unless there is a continual flow of activity from outside they become dormant and listless and apathetic. This should be avoided. They should always be kept on the alert; they should be required to furnish, periodically, reports concerning the education and the moral and economic condition of the Muslim inhabitants of their respective districts; and they should be made responsible for the machinery for raising funds locally for the District Schools. Possibly we might receive some help from the State, as also the District Boards. At least, efforts should not be wanting for that purpose. Before I go on to another subject which seems to require the special attention of the Conference I desire to make the remark that I promised concerning the Calcutta Madrassa. As I told you before, I think this institution holds out great promise for the future; but in my judgment it will never fully answer the purpose of its existence unless it is organised on a new basis and brought into harmony with the ethical and secular needs of the day. Personally I see no reason why it should not be remodelled on the lines of the Aligarh College, or why the education which is purported to be given there should not be of such a character as would enable our youths to become useful and honourable members of an advancing society. Let me impress on you as strongly as I can that in the struggle for existence that you are now engaged in, it would be suicidal to subordinate the modern side of education to the classical. Probably the influence of the Calcutta Madrassa among the Mahomadans of Bengal would be greatly increased if a scholar versed in Arabic and Persian was always at its head. As my object is merely to outline the subjects that may with advantage be considered by the Conference, I refrain from going into details.

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But there are two points in connection with the Calcutta Madrassa, which I think, I ought not to leave untouched. The first is the unsatisfactory result of the University Examinations, so far as the Madrassa is concerned, since the amalgamation of its F.A. Classes with these of the Presidency College. The second is the inconvenience and difficulty to which Mahomadan students residing at the Elliot Hostel are subjected by having to attend the College lectures at the Presidency College. But it is said that the general impoverishment of the Mahomadans in many parts of India especially in Bengal, makes it difficult for them to take advantage of the existing institution. Unfortunately this is too true. As I have already remarked, extraneous-causes over which we had little or no control assisted *in* bringing about this result; but it is now admitted that in the main, we ourselves were to blame. The tardy acceptance of this fact bears, I think, a hopeful augury for the future, for it shows an awakening of the long dormant faculty of apprehending cause and effect and of a desire to contend with the evil. It is impossible now to restore to life or prosperity, the families swept away in the course of years but it may not be impossible to arrest further decadence and impoverishment.

Among the wise and humane rules left for us by the great law giver of Arabia none is so important as the law relating to the subdivision of property among heirs. But as this subdivision is certain to lead to the dispersal of wealth (I use the word in its generic sense) and to the pauperisation of families, with wonderful fore-thought, which may be fitly called inspired, he provided for the "tying-up" of property, both movable and immovable. A valuable library collected by vast labour by one man might by the distribution of its rich treasures among a number of heirs be totally lost to a nation. A large estate built up by the exertion of another, the source of infinite good to large masses of people, if split up among a body of inheritors, would be swept away in a very short space of time. In the religion of India provision for one's family and descendants is a pious act, a religious duty; and the Arabian Prophet accordingly provided that property may be made non-portible, non-heritable for the maintenance of families so long as they exist; but when they cease its benefit should go to the poor. This is the institution *of wakf* which has shed flour in every Musalman country for the last 13 centuries

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and which flourished and was recognised in India until recently. On this institution the general prosperity of the Mahomadan population was founded; it was this institution that prevented the pauperisation of the well to-do classes, and that helped materially in the diffusion of knowledge. Unfortunately it has been swept away from India within the last few years and the effect of this is visible in every direction. Many of the largest Mahomadan estates have passed into other hands; others that have done eminent services to Government and the people are in danger of disruption. The existence of a staple-propertied class is a matter of moment, not only to masses but also to the State ; an ephemeral body that thrives on the follies or sins of the multitude, can hardly be expected to perform the functions that a well regulated State looks for from its opulent citizens. And it is for this reason that the statesmen who are at present charged with the administration of India are anxious to devise some practical method by which the incessant whirl of life and death among the propertied class should be prevented. And it is for this reason that I would urge upon the Mahomadans of India the desirability of appealing to the Government to validate the institution by which alone they can protect themselves from eventual but inevitable pauperisation. They cannot bring back to life the *atnas,* the *jagirs* the *wakfs,* that have been swept away; but they may still preserve intact, the few that are left.

Reverting to the subject of a central institution for the Mahomadans to serve as a model for minor schools. If the scheme which I have thus far briefly outlined, commends itself to you it follows that sooner or later the Central College, to answer the object of his existence, must have the status of an University where the study of Western science and literature should be joined to that of Mahomadan civilisation, where modern culture should be studied in conjunction with Mahomadan culture so fruitful in the past, where the students should be trained in all the duties of life, and where they should learn something of the ethical teachings which contribute to the moral growth of a people. When you have schools in different parts of the country, the College must be placed in that commanding position which alone would enable it to attract to its lecture-rooms the most promising youths of the nation. But in order that it may acquire that status it is essential that the State should recognise its diplomas as the

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passports to offices of emolument as it does in the case of other Universities. My advice therefore is that when you feel your position sufficiently assured you should approach the Government with a prayer to that effect. Should you succeed in attaining your object you would become not only a teaching but also an examining body. You will be enabled thereby to impress on your students that hall-mark of qualification without which, in India at least, it is difficult to obtain an entrance within the portals of any office or department. Last year at the request of my friend, Nawab Mohsin-ul-Mulk, to whose zeal and energy we largely owe the perpetuation of Sir Syed Ahmed's work, I furnished the Educational Conference with a rough sketch of the educational policy I would be inclined to pursue in the College as well as in the schools. At the same time I ventured to point out that to attempt to frame a cut-and-dried scheme of studies was to court failure. When the time for the preparation of a scheme approaches, a Committee, consisting of experienced Educationists, both European and Muslim, should be appointed to settle the lines. My principal suggestions however, as you will remember was that the course of studies, should have two distinct sides, one classical, the other modern—and to that I adhere.

You will probably be expecting from me some reference to the subject of religious training. Personally I attach a great deal of importance to the religious training of youths but not in the sense in which the word is commonly used. Religion to my mind is divisible into two parts, one dealing with the dogmas and enunciations of learned legists who would be called "divines" in other systems; the other dealing with the ethics, the practical side of moral religion. To me the profession of a faith, the learning of its dogmas, or the enunciation of its divines are of absolutely no value unless there is joined to it a full appreciation of its ethical lessons. To my mind it is of infinitely greater importance to give to our youths a sound ethical training than to teach them mere formulas and ceremonials. For a Muslim, in my opinion, there is no such thing as theology; he has not to concern himself with abstruse dogmas. If he wants to acquire a thorough mastery over the enunciations of the legists, he may devote himself to the study of the jurisprudence and 'traditions, which constitute Muhamadan divinity, a vast science in itself requiring years of study and toil. But to expect that a young man who has to make

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his living in the modern world, among modern surroundings, among modern requirements, should combine with his study of Western and Oriental literature and Western science, the knowledge of traditions and jurisprudence is to expect an impossibility. In my opinion, the backward condition of the Mahomadans all over the World is due, and due solely, to the fact that everywhere more importance has been attached to formula than to practice, to dogmas than to ethics, to outwards conformity than to right and- true thinking. For the ordinary Musalman youth his creed in the Sura-i-Ikhlas and the confessions of faith, should contain the quintessence of Mahomadan "theology." The accountability of human actions and the duty of a devout spirit should be impressed on him in early life.

In teaching young people to pray we must teach them something more than the mere form; we must teach them the meanings of prayer, that it is the outpouring of the human heart before the Fountain of All Good and the outward expression of thanks given to the Eternal Benefactor. One of our poets has said the Koran is the greatest legacy the Prophet left for his followers:

جز کتاب الله وعزت زا حمدمرسل نماند یادرے کوتواں تاروز

محشرداشتن

I would therefore teach our youth this great book. We must not forget, however, that whilst it embodies the principles of universal ethics, it also contains rules and regulations relating to domestic relations into which it may not be wise to give young people an insight in early life. I would therefore place in their hands only the first part.

I feel strongly on this subject and I have therefore ventured to inflict my own views on you even at the risk of being considered too advanced in my ideas. If you differ from me, give me at least the credit that these views are formed after years of careful study and thought, and that I am stating them at your instance in the hope that you may possibly find them of some use in dividing a practical scheme of sound education which would combine the best European method with the right Islamic training. Whatever scheme is framed, whatever method is adopted, if success is desired sincerity of heart and unanimity of purpose must be

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brought to the work. If we do not sink our personal differences and personal ambitions we shall only make ourselves the laughing stock of a critical world. Individualism has been the ruin of the Mohamadan nations, and in India has proved most prejudicial to the national interests. This feeling of intense selfishness which in after-life becomes second nature and is perpetuated by heredity, can only be cured by early training. We can eradicate it only by teaching our children the lessons of self-sacrifice, self-denial and self-restraint. That these lessons may bear fruit, they must be taught at the mother's knee. Now comes the question "are our women capable of teaching our children what we want them to learn?" There was a time when the women of our faith were called "the mothers of *men," Ummahat-ur-Rijal.* Would we could say the same of them now. It is not their fault; women have always been and will always be what men make them. It is my decided conviction that if we wish to gain a place in the esteem of the civilised world we must replace our women on the pedestal they occupied before. In Turkey and Egypt there are large and flourishing schools for the education of Muslim girls, and the Muslim women are again beginning to occupy the position in the social fabric they held at the period of Islamic greatness. To my mind, the education of girls must run on parallel lines with that of the boys to produce any really beneficial result in the development of society. We can hardly expect any result of value unless both the component elements progress at an equal ratio. To neglect the one, whilst trying to educate the other, is more likely to give rise to mischievous cousequences. If one portion of the society is cultivated whilst the other is steeped in ignorance, it is only natural that the educated section would either betake itself for companionship to ignoble haunts or try to shape its existence on much lower plane. Athens and pre-Islamite Mecea offer the best proofs of the truth of my words. The old Athenitans whilst they educated their young men left the women of their families in complete ignorance, with the consequence that the cultured youth of the nation became the friends of Aspasias.

I am inclined to think the adaptation of Western knowledge to the requirements of an advancing Mahomadan society, which is almost synonymous with the regeneration of Islam, is more easily attainable under a neutral government, where liberty of thought is least likely to contend with social or sectarian ostracism.

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And for this reason I look to the rising generation of the Musalmans of India for the work of reform and progress. The word "reform" may sound somewhat unpleasant to ears accustomed to old notes. I therefore hasten to explain that by the word " reform" I do not mean religious reform. I confine myself to the reform of our educational methods, the reform of social and moral conception and standards, the subordination of prejudices and old sentiments to modern exigencies. For reform in these directions I rely on the youths of the nation, the young men who are about to plunge themselves in the battle of life. We at least can build for them a mere stepping--stone, it is for them to mount. To them, therefore, I venture to offer through you a few words of advice, a few word of warning-, hapless the one who hears, to use the words of the great Seer, "May tell the one who hears not." It is essential for mental and moral growth that we should keep always before our minds certain ideals. It is by these ideals that men live and nations advance. To have no ideals is to live in darkness; to lose them, is to plunge yourself in remorse and misery. It should always be our aim to keep these ideals fresh and undimmed through youths and manhood that they may help us.—"To live nobly to sustain life in harmonious unity; and round it off with divine completion."

The first ideal is that of duty and "righteousness." No teacher has inculcated it more impressively or more strongly than the Prophet of Islam. I tell you in the words of a modern writer. "Fight on in a stubborn obedience to right even when right seems a weapon by which a wrong is wrought upon you, and you will overcome. For to yield is to despise the moral ideal which alone is fitted-to govern us and to escape that compulsion to think which in all ages men, have reverenced by the name of conscience. When men do this they inevitably find that the power of moral discrimination becomes blunted in them and the vision which drew them into those pure words of thought and feeling that lie far from the fickle and frail, withdraws itself."

Keep always before your minds the conviction that you are working under the eye of the Fashioner of the Universe and look to Him for guidance and help in your strugglings. To work with that conviction in your heart is to make your life an example to others, for you cannot fail to fashion it nobly under the eye of

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the Master. Purity and truth are two other ideals which youths should always keep before it. There is a crisis in the age of every human being,when the craving springs up for sympathy and for intimate companionship. This is a time which requires great self-control and wise guidance from those to whom is confided the bringing up of youth. The instinct in our nature which makes us shrink from evil should not be smothered under the pernicious influence of bad example. In endeavouring to recover the intellectual prosperity of former days we should try to aim at a high social standard, for intellectual growth depends greatly upon the social and domestic surroundings of the individual. We ought therefore to give our women chivalrous devotion and veneration as in former days, and make them worthy of that devotion and veneration. Let us not forget in the social decadence of these times, that the idealisation of womanhood is the characteristics of the highest nature if we idealise their sex and invest with them the attributes of goodness and purity, which belong to them as the absolute gift of God, we shall never be satisfied with unworthy associates.

Another ideal which youth should keep constantly before it, is the vision of progress. Every human being has within him the germs of growth. Education and training alone impart to them active vitality. Education leads men from darkness into light, but learning is of no use until we feel that as knowledge has no limits, progress has no bonds and that to become stationary means retrogression. We see around us young men beginning life brilliantly but after they have made some successful hits their power seems to fail and they first stand still, and then begin to decline. Do not let our youths make that mistake, let them not think that once they have passed certain examinations they have attained the final stage of progress and are equal to the alumni of the foremost Universities of Europe. To do our duty by ourselves as well as by our people we must work with a purpose, for the man without purpose is like a ship without a rudder. To form no determination, to be irresolute in making up your mind is to ensure defeat. The life that conquers is the life that moves with a steady resolution and persistence towards a predetermined goal. The men who succeed are they who have thoroughly learnt the immense importance of a plan in life and the tragic brevity of time. "You must therefore work and work with a will," you must

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bring courage and determination to your task. In a book I have been reading I came across a passage which struck me as eminently opposite to the condition of our country—I have little faith," says the writer, "in the youth who is always worrying out against his condition and telling an incredulous world what great things he could do if his lot were different." In the majority of instances it is not the lot that is to blame; it is the want of determination, of willingness to face physical risk at the call of duty, of concentration of mind, of the faculty of work which is acquired only by habit.

Our youth should learn, therefore to keep the summit always in view and persistently to work towards it. We may never be all we wish to be, but we shall always be better for placing our ideals high. An American poet voiced the great aim of human existence in a poem read by most of our youths and which probably does inspire them into action. Few, however, know the beautiful words of the Persian Poet:—

نغراهم لا جرم نعمت نه در نیانه درجنت همی خواهم هر ساعت چه

در ضراً که یارب وسنوائی راستائے ده تو درحکمت چناں کزوے

برشك آچنه روان بو علی سینا

PROCEEDINGS OF THE MAHOMADAN EDUCATIONAL CONFERENCE.

The sitting of the Conference on the 29th December commenced at 11 A.M. Syed Irfan Ali of Birbhum moved and Syed Ashraf-ud-din of Hugli Imambara seconded the resolution that a Provincial Committee, with branches in every district and town in Bengal, be formed to collect money for the Muhammadan University Fund. Shaikh Muhammad Hussain moved an amendment that part of the money thus collected be devoted to local educational needs, and was supported by Nawab Muhsin-ul-Mulk. Mr. Aftab Ahmad Khan, Barrister-at-Law, however took exception to the amendment and explained the real object of the resolution. Mian Muhammad Shafi Barrister-at-Law and Mr. Ali Imam supporting him, the amendment was finally withdrawn and the resolution unanimously adopted. Mirza Shujaat Ali then moved the seventh resolution strongly advocating female

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education. Nawab Mohsin-ul-Mulk seconded, Messrs Aftab Ahmad Khan and Shaukat Ali supported it and the motion was earned with acclamation. Maulvi Zuhhodur Rahim *Zahid*, proposed and Maulvi Muhammad Yusuf, Khan Bahadur, seconded the resolution in favour of *Wakfs* for educational purposes which was unanimously adopted. Maulvi Ata Elahi moved and Munshi Shams-ud-din, Secretary, Anjuman Hamayat Islam, Lahore, seconded that Preparatory Schools to act as feeders to the central institution should be established.

The Commissioner of Burdwan was present at the second sitting, which began at two. M. Zahid proposed, Wahid Hussain seconded and Malaks Abdul Jawad and Seehrwardi supported the resolution for improving the condition of the Calcutta Madrassa. Mr. Ali Imam moved; Mr. Suleman Barrister-at-Law, seconded and Maulvis Muhammad Ali and Abdul Hamed supported the eleventh resolution that Muhsin Scholarships be tenable at Aligarh for Bengal students. Maulvi Abdul Hamid moved and M. Amir-ul-din seconded that Boarding Houses at educational centres be established. Nawab Muhsin-ul-Mulk moved, Mr. Shah Din, Barrister-at-Law; seconded and Ali Imam, Shaikh Abdul Qadir, M. Nadir Ali and Maulvi Ahmed Shah supported the very important resolution that Urdu may continue to be written in Persian character in the courts of the United Provinces. Nawab Muhammad Hayat Khan moved prayers for the Queen's troops in the Transvaal.

The first sitting on the 30th began *by* an eloquent speech of Nawabzada Nasrullah Khan. Resolution fourteen, to retain Persian as optional subject in the Allahabad University, was proposed by Mr. Morison, of the Aligarh College. At this point Sir John Woodburn, Lieutenant-Governor of Bengal, arrived, the band playing hearty enthusiastic welcome. The discussion continuing, Maulvi Shibli adduced strong arguments in favour of Persian. Mr. Abdur Rahman supported him and the resolution was passed unanimously. Nawab Ali Chaudhri moved and Abdul Karim seconded resolution fifteen regarding an improved curriculum for schools in Bengal. It was decided to appoint a committee to report on the subject. His Honor then delivered a sympathetic address, which we print below full of valuable suggestions, which was interrupted repeatedly by loud cheering,

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Nawab Muhsin-ul-Mulk thanked His Honor in an exceedingly eloquent and spirited speech. Resolution sixteen in favour of medical education was then proposed and seconded by Drs. Ghulam Muhammad and Badrul Khan and passed.

The afternoon sitting of the 30th was taken up by the lecture of Maulvi Nazir Ahmed, which was not finished on the 30th and extended to the 31st December, from 9 to 12 A.M. Remaining resolutions were then passed, among them one protesting against age-limit for matriculation in the Allahabad University, the instructive closing speech of the President and Nawab Muhsin-ul-Mulk's thanks to the Calcutta Committee bringing the proceedings to a successful close.

HIS HONOR'S SPEECH

The following is the speech of His Honour the Lieutenant-Governor referred to above :- Gentlemen of the Conference, I came here to-day, not to speak but to hear, but I yield to the request of your President to say a few words to you about your discussions, before you proceed to the next resolution and before I go on to other duties. My main object in coming here today was, I will admit to you, to give you the assurance of my personal presence, that your discussions and your undertakings are received and followed with the deepest interest by the Government (cheers). These cheers are unneeded. As you know very well, it is the duty of every Government to follow with the interest I have spoken of, every undertaking that is made by any class of the Queen's subjects for their own betterment. How much more warmly and with how much more sympathy, will Government follow discussions which have the unselfish object of bettering the next generation, the sons and successors of those who discuss. Well, gentlemen, except, the discussion of these two resolutions to-day, I have read with much interest the address made to you by your President, at least so far as is given in an incomplete and broken account of it, that has yet been published in the Calcutta newspapers. Anything that emanates from the author of the "Spirit of Islam," must be read, or heard as the case may be, with interest; but I was struck by the absence in it of those philosophical reflections which I expected from that distinguished author. Instead of that you have, what is far better, practical suggestions

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which come from his own life and experience. He has brought you face to face with the question which is to you the question of the hour. That question you have come here deliberately and designedly to face for yourselves. What is a Conference? A Conference does not meet to discuss matters about which everybody is agreed. A Conference discusses those things about which there is no unanimity of opinion. Now the Mahomadans of India have reached the stage which is reached by all active nations. I have used wrongly perhaps the words "that it has reached," because this stage of activity is a certain, invariable and abiding evidence that a nation is active. What is activity but movement, and movement is really a sign of vigour and enlightenment in any race. Amongst you, amongst all active races, there are constantly and for ever these two controlling and opposing forces, the active and the passive, the conservative and the changers, the old and the new: that is the conflict which prevails in every nation, and will continue to the end of time. What is to be the issue of this conflict in which alas you are involved, it is not for me to say. It is for you to indicate to the Government what your conclusions are and what the result of these forces is in the near future to be. I said just now "alas, you are involved in this conflict." I withdraw these expressions. Troubles and doubt, anxieties and apprehensions are never pleasant, but out of them issue some of the best and highest of our resolves. I look to the issue of this Conference as being one of unmixed good to the Mahomadans who are concerned in it. Your discussions are followed, everywhere, not merely by the Government, with sympathy. Just look at what the *Indian Mirror*, a leading Hindu journal in Calcutta, said yesterday, that he saw with great gratification and interest the steps being taken by the Mahomadans for their own betterment, and that their efforts were received with sympathy and pleasure by all classes of the community in Bengal, official and non-official, Hindus and Christians. There was one point in the President's address which, of course, specially interested me. He spoke about the Calcutta Madrassa. He is dissatisfied and I understand from a resolution that you have passed, that you are dissatisfied with the outcome of education in the Calcutta Madrassa. I have only one remark to make in connection with that and that is that of this morning's newspapers correctly represent the resolutions you have passed, you must go further. As I have read that resolution, you merely

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suggest that the matter should be considered and the necessary action taken by Government. Now to-day in two of your resolutions, you have done more than that, you have nominated committes to consider what the necessary improvements should be. I want you to do exactly the same thing in regard to your resolution in reference to the Madrassa. It is for you who are conversant with all the details of educational management in the Calcutta Madrassa to make suggestions to the Government as to the directions in which you consider reforms should be made. There is only one other matter upon which I will detain you. The President also preached to you the text which I am constantly preaching the text of self-help. You know, he knows, we all know that unless there is self-help there is no genuine progress, and to illustrate this I wish to do like my friend Maulvi Shibli, Shams-ul-Ulama, who gave you *Do Misal*. In my travels in Bengal I came to the very richest districts in Bengal. The Mahomadans there presented to me an address in which they asked me to build them a Hostel. I said, you begin to collect subscriptions and then I will see what I can do for you. I was reprimanded in the newspapers for my lack of sympathy. In the next district the Mahomadans said, we have begun a Hostel, and its cost will be Rs. 18,000, of which we have collected Rs. 13,000. I at once gave them the balance of Rs. 5,000 (cheers). Gentlemen, this is the way in which you should begin the work. Do something yourselves and you will find that the Government will be always ready to help

MUHSIN-UL-MULK'S REPLY TO HIS HONOUR'S SPEECH

Mr. President, Your Honour, and Gentlemen,—The honor conferred on us by the presence of the ruler of this province in the Conference, which consists of the *elite* of the Mahomadan community, not only of Bengal, but of the N.-W.P. and the Punjab and even Madras and Bombay, shows a great appreciation of our labours and of the efforts to improve our condition which we make on the principle of self-help. The reference to the principle in Your Honor's speech and in that of your President is by no means a new advice for us. The principle was first enunciated by our late lamented leader, Sir Syed Ahmed Khan. He saw that Mahomadans were going down not because their empire had vanished-empires come and go-but because they were unaware of the needs of the age in which their lot was cast, because they

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neglected knowledge and their heads were full of airy things. They abstained from learning not because they dislike it but because in the ignorance in which they had sunk they did not even know whether there was any learning in the English language. Look at our Maulvis. They are acquiring a knowledge of Philosophy and Science in their own way, they read the Heavens by means of the instruments of the time of Ptolemy, in vogue a thousand years ago, and if you ask them to learn modern Astronomy by the medium of English they would turn round and say "Englishmen may be good in mechanics, they may be good blacksmiths and good carpenters, as they have made railways but they can have nothing to do with true learning." They are living in a state of blessed ignorance of the vast store of Western knowledge, because Mahomadans of the old school were, so to speak, born with a silver spoon in their mouths and every individual in his simplicity looked upon himself as a veritable *shah* or king. In the Dehli of pre-mutiny days even a shopkeeper assured his customers that if he quoted wrong prices he may not live to wear the crown and what reasonable course could be expected to be followed by men living in such a fools' paradise. Thus the Mahomadans went lower and lower every day and with all the desire of the Government to encourage to them they failed to avail themselves of the advantages offered to them. Sir Syed saw that they were going astray. He lived to put the ideas of *shahi* out of their heads and to make them alive to their duties and responsibilities as individuals. Even Mahomadans without any pretension to royal connection had their minds full of *shahi,* as there are two kinds of *shahis* amongst us. The humblest beggar without a farthing to call his own in the world takes pride in calling himself *khamosh shah must shah.* Sir Syed told them that to get on in the world, they should receive education. To remove their prejudice he used their own traditions to induce them to be educated. He asked them to follow only in the foot-steps of their fathers, to do what their ancestors had done in propagating learning and taking it to the most distant corners of the globe. With such traditions and with such instructions from our late leader, I must say, that value as we do, the most kind advice of Your Honour, we deem it no less than beggary to depend on outside help for our own improvement. A Musalman's religious book says "Give alone to a dog but not to an able bodied beggar."

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It would be a shame for Mahomadans if they continued to beg instead of working with their own hands. How can we reasonably expect Government to do everything for ourselves. Our Government is not a despotic and arbitrary one, like some in days gone by, which had absolute power over the life and property of their subjects and used it indiscriminately, letting those lives whom they desired and destroying others. It has not the power of disposing of its treasuries as its impulses may require. It is a constitutional Government, whatever it receives from, the people by means of revenue or taxation it spends in the interests of the people. It is like the river Ganges, the waters of which strengthened by many rivers irrigate a sandy land and fall into the sea and come back again as vapours, clouds and rain. The Government derives its revenue from Hindus as well as Mahomadans. How can it therefore devote it to the exclusive use of Mahomadans, to erect schools and colleges for them or to build for them their sacred shrines. Are the Musalmans dead that it should do so ? Do they not even now spend lakhs of rupees on marriages and other ceremonies, and they would be: in a disgraceful condition indeed if in spite of their own capacity, to help themselves they would depend entirely on Government, I do not believe they have sunk so low as that as yet. They were in igorance. Sir Syed removed the veil from before their eyes, and I see before me to-day faces animated with zeal for self-help, hearts beating with enthusiasm to educate the community, and I am sure Your Honour's advice and that of our president will serve to accentuate our zeal to exert ourselves in this good cause. The College at Aligarh is an embodiment of self-help. The twelve lakhs of rupees which have been spent on it have been raised by contributions from Mahomadans ranging from one anna to a lakh of rupees and the very inscriptions on the walls of the College show the benefactors of the community, standing hand in hand with one another, in that monumental record of the beginning of self-help among the Mahomadans of India.

At this stage we do not ask the Government so much to help us with money as with sympathy, such as that advanced just now by Your Honour gracing the meeting with your presence and with the gracious promise to preside at the Sir Syed Memorial Fund meeting on the 2nd January. Here we are, not a few Mahomadans, but a large number of them, bent on doing our

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utmost to better our condition. We know the risk is great, we know the ground is hard and adamantine, but we will see that we cut it with strokes proportionately hard. We have established this institution to improve our education and we have steered clear of the shoals of politics; some people think that we avoid politics to flatter the Government but they do not know that Mahomadans are not, and especially their late leader Sir Syed was not, characterised by flattery. It is my firm conviction that Sir Syed could make the boldest stand when he felt the necessity of it, but he adopted the course he did, simply because he thought it best for the substantial progress of Mahomadan. He pointed out which way led to pitfalls and which to their good and it is at that goal that we aim. The hundreds of energetic and educated Mahomadans before Your Honour are labourers, trying to complete the line leading to the goal and I am glad that we have a skilful engineer (pointing at His Honour) who is encouraging us in our labours.

SIR SYED MEMORIAL FUND MEETING IN CALCUTTA

A meeting in aid of the Sir Syed Ahmad Memorial Fund was held at Town Hall, under the presidency of His Honour the Lieutenant Governor of Bengal at 4 P.M. on Tuesday, the 2nd January, 1900. Precisely at 4, His Honour arrived. He was received at the door leading to the staircase by the Hon'ble Nawab Bahadur Syed Ameer Hussain, the Hon'ble Prince Muhammad Bukhtear Shah and a few of the members of the Memorial Fund Committee. After His Honour's taking the seat, the Hon'ble Prince Muhammad Bukhtear Shah requested His Honour to take the chair and the proposal was seconded by the Hon'ble Nawab Bahadur Syed Ameer Hussain. The Hon'ble Mr. Justice Syed Ameer Ali in moving the first resolution:-

"That this meeting is in full sympathy with the proposal to perpetuate the memory of Sir Syed Ahmed by creating an endowment for his College in Aligarh, whereby the College may become possessed of facilities for education similar to those possessed by Oxford and Cambridge; and that this meeting appeals to the Mussalman public of Bengal on behalf of this "object", said that after what was said by His Honour few words were needed from him to recommend the acceptance of the

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resolution. The works done by Sir Syed Ahmed are well known to all the inhabitants of N. W. Provinces and other Provinces and they are being known to this Province. He trusted that the resolution would find hearty support in Bengal. The College which he founded with so much labour and industry was not for any benefit of his own but to improve the state of the Mahomadans, and was founded on the lines of the Colleges in Oxford and Cambridge. He considered it absolutely necessary to have the teachers and professors taking their residence in the college precinets because he thought their influence on the formation of the character of the student was the most important. He knew no body more interested in the improvement of his pupils. There cannot be a more fitting memorial of Sir Syed than by endowing the College founded by him. The facilities afforded in the M.A.O. College may not be the same as those afforded by the Colleges in Oxford and Cambridge, but they should try that it should have the same character and means of advancing the education of the Mohamadans in this country. He appealed to the gentlemen present that they should support enthusiastically and generously-not in niggardly spirit this resolution and he considered that the future of the Mahomadans will depend upon the support they give to the resolution.

Nawab Mohsin ul Mulk being unavoidably absent owing to his sudden illness, the resolution was seconded by Sahebzada Aftab Ahmed Khan, B. A., Barrister-at-law, of Aligarh, who enthusiastically exhorted on the support of the Bengal Mussalmans. Mr. T. Morrison, Principal of the Aligarh College, supported the resolution with the following words : —

SIR JOHN WOODBURN AND GENTLEMEN :—

I venture to think that the most important and the most difficult problem connected with English Education in India at the present day, is the question of religious and moral education. This is one of the questions which the people of India must solve for themselves and try themselves; the Government, because of its policy of benevolent impartiality to all creeds alike, is precluded from taking the lead in questions of religious or social reforms. My own opinion upon this difficult questions is that the different communities of India have each their own peculiar needs and

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that must work out its own salvation in harmony with its own traditions and its own hereditary gemous. To take a practical example, I believe that a system of religious and Ethical Education worked out in consultation with the Brahmans of Benares, would not only command the confidence of the Hindu community but would be a great advance upon our present system of education. Similarly I believe that the Mussulmans of Aligarh will be able to evolve an educational system in harmony with the highest ethical and religious teaching of Islam. Speaking as a non Moslem and as a practical educationist I say; teach students the Koran, compel them to discharge their religious observances and enforce upon them the ethical code of Islam and the result will be that they will not only be better Mussalmans but better men and better citizens than if you taught them nothing but text books. You cannot with impunity omit from your curriculum the weightiest matters of education, character, religion, honesty, sobriety and manliness. This is not my view alone, it is shared by earnest men of various religions. Several broad minded Christian missionaries have told me that they entirely sympathised with this view. Last summer I had an opportunity of talking to Lord Cromer and he lamented the absence of any religious movement in Egypt similar to the one in Aligarh. "I wish indeed," he said, "that we had any man in Egypt like Sir Syed Ahmed; in Egypt we have only two classes of Mahomadans; an intensely conservative group on the one hand, whose ideas of life are absolutely medieval, and on the other a set of free thinkers who have no respect either for God or the moral law."

That is the very danger which Sir Syed foresaw and strove to avert in India. We are now appealing to you and to the Mussulman public of India to carry on his work and to bring it to completion. Our policy and the policy of Sir Syed Ahmed is to bring together in Aligarh the best teachers of the European and Oriential Sciences, to encourage eminent Mahomadan scholars by means of fellowships, to live in our quadrangles and to compel our students to observe those rules of conduct which are enjoined by the faith of Islam. We believe that the masters and pupils living together under one residential system will arrive at an unanimity of opinion upon the great question of life, they will reconcile the conflicting pretensions of their *res*pective sciences and come to

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hold a common body of opinion, which will, in time, become the tradition of the place, the *genius loci* which moulds and impresses all those who come beneath its influence. In this way Aligarh would become the home of a school of thought which would eventually permeate Mohamadan public opinion throughout India. It would be the intellectual capital of a cultivated and progressive Islam, and when, gentlemen, you have brought this about, you will have solved for one community at least, the most important and the most difficult problem connected with English education in India.

His Honour the lieutenant Governor then read three letters One from Rajah Shashi Shekhareswar Rai Bahadur of Tahirpur expressing his desire to contribute Rs.2000 to the Memorial Fund another from the Nawab Begum of Murshidabad, expressing a desire to contribute Rs. 5000, and the third from Golam Hossain Arif who enclosed a Government Promissory note of Rs.1000, as a contribution to the Fund. His Honor then appealed to the Bengal Mussalmans to contribute to the fund and in the course of his speech said :

LIEUTENANT-GOVERNOR'S SPEECH

I had at once accepted the invitation of the Syed Ahmed Memorial Committee to be present at the meeting and I also accepted readily the invitation to preside at the meeting because they had met to do honor to a great Indian, and it was a pleasure and a privilege to any official of the Government to take part in the proceedings of a meeting met to do honor to a noble life and a noble memory. So much had been written and so many speeches had been made since the death of Sir Syed Ahmad that nothing was left to say and his personal acquaintance of Sir Syed Ahmad would not enable him to further supplement that account. But one thing was most remarkable about him. No one can forget his singleness of mind and simplicity of character and his massive countenance. In no generation it was given to any person to attain that high position. Generally they were content to keep the boat steady. But not so with Syed Ahmed. His was a long and virtuous struggle. We admire the tenacity with which he held to his boat. We admire his devotion to duty. The work he had done was remarkable. No religion is more conservative than that

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of the Mahomadans. People are opposed to any change in the methods of instruction. The movement headed by him was watched with interest, upon the result of which depended the decision, how far those methods could be modified and upon that depended the share which the Mahomadans were to take in the walks of life. The movement he started was not at all opposed to religion. Nobody could be led to think from the earnest and high-minded character of Sir Syed Ahmed that he would take up a work which would undermine belief. The movement of Sir Syed Ahmed was watched with interest, and they were watching with sympathetic pleasure the endeavours of the Mahomadans to prepare themselves better and better in the race of life. (Cheers.)

Resolution No. 2 was then put to the vote and carried unanimously. The resolution ran as follows :—That the following gentlemen be asked to form a Bengal Provincial Committee, with power to add to their number, to further the objects of the Syed Ahmed Memorial.

This resolution was moved by Shamsul Ulama Moulana Nazir Ahmed Sahib who read some poems in Urdu which was composed for the occasion. The Hon'ble Mr. Fuzlbhai Visram, Member of the Bombay Legislative Council supported the resolution. A vote of thanks to the chair proposed by the Hon'ble Nawab Muhammad Fayaz Ali Khan and seconded by Khan Bahadur Moulvi Muhammad Yusuf and carried unanimously terminated the proceedings.

We give below the names of the donors :—

His Highness the Nawab Bahadur of Murshidabad Rs. 5000, Her Highness the Nawab Begum of Murshidabad, Rs.5000. His Honour the Lieutenant Governor of Bengal Rs.100 Raja Shashi Shekhareshwar Rai Bahadur of Tahirpur Rs.2000. The Hon'ble Mr. Justice Amir Ali C.I.E. Rs.200, Syed Nawab Ali Chowdhury, Zemindar of Dhanbaria, Mymensing, Rs. 1000; Gholam Hussain Arif, Merchant, Rs.1000, Asmat Ali Khan Chowdhury, Rs.500, Nawab Bahadur Syed Ameer Hussain C.I.E. Rs.500. Khan Bahadur Mirza Shujaat Ali Beg Rs.500. The Hon'ble Khan Bahadur Delawar Hussain Ahmed Rs.200, The Hon'ble

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Justice Guru Das Banerji, Rs.50, Khan Bahadur Moulvi Md Yusuf Rs.100, and some others. Rs.21,028 were subscribed on the spot.

MEMBERS OF THE BENGAL BRANCH SYED AHMAD MEMORIAL COMMITTEE.

1. The Hon'ble Prince Muhammad Bakhtiar Shah, C. I. E., *President.* 2. Nawab Bahadur Syed Amir Hussain, C. I. E., *Treasurer.* 3. A. Hassan, Esq., *Town Secretary.* 4. Khan Bahadur Budruddin Haider, *Joint Town Secretary.* 5. Syed Nawab Ali Chowdhary Sahib, *Joint Mofassil Secretary.* 6, Moulvi Mustafa Khan, M.A. B. L., *Assistant Secretary.* 7. The Hon'ble Khan Bahadur Dilawur Hussain Ahmed, B. A. 8. Khan Bahadur Moulvi Muhammad Yousuff B. L. 9. Khan Bahadur A. F. M. Abdur Rahman. 10. Khan Bahadur Mirza Shujaat Ali. 11. Prince Mirza Jalal Bahadur. 12. A. Rahim, Esq., M.A, Barrister-at-law. 13. S. M. Hussain, Esq., Barrister-at-law. 14. M. Huq, Esq., Barrister-at-law. 15. S. N. Hussain, Esq, B.A., Barrister-at-law. 16. Dr. M. Ayatullah, M.B., L. R. C. P. Edinburgh. 17. Moulvi Shamshul Huda, M.A., B. L. 18. Khan Bahadur Moulvi Bazlul Karim. 19. Moulvi Z. R. Zahid, M.A., B. L. 20. Moulvi Abdul Karim, B.A. 21. Haji Noor Muhammad Zakaria. 22 Moulvi Abdul Hamid, B.A., *Editor, Moslem Chronicle.* 23. Moulvi Abdur Rahim. 24. M. Ibrahim, Esq., Barrister-at-law. 25. Shaikh Mahboob Ali. 26. Moulvi Muhammad AH. 27. Shaikh Khurshed Ali. 28. Abdul Qadir, Esq. 29. Dr. Zaheeruddin Khan Sahib. 30. Shaikh Bakhsh Elahi. 31. Succhadina Kalyan, Esq. 32. Ismail Khan Muhammad, 33. Shamshul Ulama Shaikh Mahmood Jilani. 34. Moulvi Amir-uddin Ahmed, B.A. 35. Moulvi Khalil Ahmed, M.A. 36, Gholam Hussain Ariff, Esq. 37. Moulvi Syed Abdul Quadir B.A.

THE MOHAMMADAN ANGLO-ORIENTAL COLLEGE MAGAZINE ALIGARH ON THE MAHOMEDAN EDUCATIONAL CONFERENCE

The Mahomedan Educational Conference, which has just met in Calcutta, is every year becoming more representative of the reformed and enlightened section of the Musalman community. It owed its inception to Sir Syed Ahmad, and was originally practically confined to these Provinces and the Punjab, but it is showing a tendency to enlarge the scope of its useful labours and to become the monthpiece of the most intelligent

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members of the Musalman community wherever they are to be found in India. Last year the Conference was held in Lahore; this year it was in Calcutta; next year it is practically settled that it will meet in Patna ; the year after it is to be hoped that it will visit Bombay. It is highly desirable that the ideas of Sir Syed Ahmad should thus be diffused throughout India, for in almost every province the Musalmans have approximately the same needs and are confronted by the same impediments to progress, and they need to be brought into line with the views and aspirations of their most advanced leaders. The visit of Mohsin-ul-Mulk and his followers to Calcutta this year has awakened in the Musalmans of Bengal a keener interest in the progress of their community and a determination to try the same social reforms that have borne good fruit in the Punjab and N.-W. Provinces. It has also enabled Mohsin-ul-Mulk to join hands with the leaders of social reform in Bengal, whose efforts have hitherto been confined to a small area, and have wanted the force which comes of a large and wide embracing movement.

The Calcutta Conference was very rightly mainly occupied with questions affecting the Musalmans of Bengal. No less than seven of the resolutions discussed and passed related to Bengal, and almost the whole of the time devoted to practical work in the school section of the Conference was occupied with primary education in Bengal. Of these the most important was a resolution to the effect that the education imported in the Madras as in Bengal was not educative to the proper training of Musalman youths, and the task of preparing a scheme of reform to carry out the views expressed in the Conference was referred to a select committee. Similarly in the school section it having been demonstrated that the text-books in the Bengali language were unsuitable to Mahomedan youths, a committee was appointed to prepare readers in Bengali similar to those prepared by the Anjnman Himayat-i-Islam of Lahore. This in itself is an interesting illustration of the trend of Musalman opinion in Bengal. Time was when the Mahomedan leaders of Bengal professed to speak only Urdu and despised Bengali, to the detriment of their business ; the younger generation looks at the question more practically; there are 19 million Musalmans in Bengal, and Bengali is the tongue in which they must transact their daily business, and the sooner they learn to read and write it the better; what is required is that a

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it the better; what is required is that a Mahomedan literature should arise in Bengali so that boys should learn the elementary lessons of their own religion in what is practically their mother tongue.

The Conference also dealt with questions of general educational interest. A resolution was passed condemning the action of the Allahabad University in placing an age-limit on students appearing in the Entrance Examination; this represents a very widespread feeling in all circles of native society, and it is by no means certain that we have heard the last of this question. As was to be expected of a Mahomedan Conference, a resolution introduced by Mr. T. Morison was passed enthusiastically, to the effect that it is desirable to retain the study of Persian as an optional subject in the B.A. Examination, and that the courses usually prescribed in the Indian University might with advantage be strengthened. This resolution elicited the most warmly received speech of the Conference from Shamsul Ulema Maulvi Shibli Nomani, who spoke without preparation for almost three-quarters of an hour from his abundant stores of Persian scholarship. The Maulvi showed how rich Persian was in certain branches of literature which were not represented at all in Arabic, noticing especially its great richness in history ; indeed Persian historians, he said, were our only authorities for the history of India from the 13th to the 18th centuries. Perhaps, however, the most telling speech delivered at the Conference was by Shaukat Ali Sahib, B.A. formerly Captain of the M.A.O. College Cricket Club, and now in the Opium Department; he dwelt humourously and yet with much feeling upon the miseries of an educated young man who was mated with an idealless girl who could sympathise with none of his best aspirations ; then turning to the elders of the community who sat upon the platform, he went on to warn them that young men would no longer be contented to receive wives who were laden with jewels and golden ornaments alone, and that the time was shortly coming when sons would no longer permit their fathers to arrange marriages for them without their consent; in that time that was near at hand he foretold that the father who adorned his daughter, not with jewels and gold brocade but with the jewels of knowledge, would be able to marry her into the foremost families in the land. This speech was received with vociferous cheers, and obviously reflected the opinions of the majority of the audience. The late Mr. Theodore Beck used to

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say that the problem of female education in the Musalman community would be settled by the young men themselves, and that female education would not be more than a generation behind male education; this prophecy is clearly on the way to being realised, and the discontent of the educated young men which has been smouldering, has burst up with a vehemence which makes it clear that they will deal shortly and sharply with the antiquated system of zenana education.

The President of the Conference was Mr. Justice Amir Ali, of whose scholarship and literary reputation the Musalmans are justly proud; his presidential address was, intellectually, immeasurably superior to anything else delivered at the Conference, and as Sir John Woodburn who attended the fourth day's proceeding's, said, was as weighty as all that comes from his philosphical and scholarly pen. The ideal of social reform which the President held up to his co-eligionists was one which any people might be proud to follow, and he endeared that idea to his audience by reference to the high standard of conduct and morals and social life which distinguished the palmy days of Arab civilisation.

The Mahomedan Educational Conference was happily planned by Sir Syed Ahmed to be the organ of his people in India. The Term "Educational Conference" is sufficiently broad to cover almost all matters of social reform, and yet it definitely steers clear of the dangers attendant on political agitation. The theory upon which the Conference has hitherto consistently acted is the theory which Sir Syed so sedulously urged that the Musalmans of India are not as yet the equals of the white subjects of the Queen, and that until they had made themselves the equals of the Englishman of the Covenanted Service, they cannot ask for equal political privileges. This is a hard saying for a whole people, and it is to the credit of the Musalman community that they have kept it prominently in view; their acceptance of it is based upon that trust in the British Government which Sir Syed taught them: they believe—and Sir Syed believed—that "when the Government can trust them as it does its white subjects, it will give them equal privileges." A fundamental opinion of the leaders of the Mahomedan reform is that no education at present given in India can bring them up to the stage of social development at which

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they are aiming, and consequently their most strenuous efforts are devoted to improving their own educational facilities; their difficulties are twofold : the standard of higher education universally accepted in India is the standard of the secular education given in Government Colleges, and it is hard to convince the public that any improvement upon that education is desirable or possible; the second difficulty is that higher education is nowhere self-supporting, and the Mahomedan public, though charitable in alms-giving, in a mediaeval spirit, can hardly be persuaded to make large donations for the sake of endowing places of learning. To lead Mahomedan opinion to a more enlightened view of charity is one of the most effective ways of helping that community, and in this more perhaps than in any other way can Englishmen help forward the work of Mahomedan reform. The presence of Sir John Woodburn at the Conference in Calcutta and the kindly words of encouragement and advice which he gave on that occasion, have served to concentrate attention in Bengal to the most hopeful road to advancement; as Sir John Woodburn said the real cure for the troubles of the Musalman community is to be found in self-help but self-help is the more readily resorted to when thus encouraged, and to stimulate the weak beginnings of self-help is within the power of many English officials.

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THE FOURTEENTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT RAMPUR DECEMBER 27-29, 1900

PRESIDENT : NAWAB IMAD-UD-DAULA IMAD-UL-MULK SYED HUSSAIN BILGRAMI

Descendant from Syed Mohammad Sughra who settled down at Bilgram during the reign of Iltutmish of Slave Dynasty; born at Gaya, 1842; elder brother of Syed Hasan Bilgrami and Syed Ali Bilgrami; got traditional education in the beginning; graduated from Presidency College, Calcutta, 1866; was appointed Professor of Arabic, Canning College, Lucknow, 1866-72; his extraordinary scholarship in Arabic and English attracted the Anjuman-i-Taluq-i-Daran, Lucknow. who took his services to edit *Lucknow Times*, a bi-weekly organ, his fame spread like anything and Sir Salar Jung I of Hyderabad made him his Private Secretary, 1873; given the titles of 'Ali Yar Khan Mutamin Jung' and 'Imad-ud-Doula Imad-ul-mulk' by Nizam, 1882; accompanied Sir Salar Jung to Europe, 1876; private Secretary to Nizam; Education Secretary, Director of Public Instruction, 1887-1902; associated himself with Sir Syed Ahmad Khan and his Aligarh Movement from the beginning; the Nizam largely donated to the Aligarh Movement because of his persuasion; strongly favoured education of the Muslims and chaired twice the sessions of the All-India Mohammadan Educational Conference at Meerut and Rampur, 1896 and 1900 respectively; member Imperial Legislative Council, 1901-03; one of the two Indian members of

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the Education Commission set up by Lord Curzon, 1902-3, was appointed member of the Council of India, London, 1907-09, resigned because of ill-health; drafted the Address presented to Lord Minto at Simla, October 1, 1906; participated in the inaugural session of the All-India Muslim League, Decca, 1906; exhorted the Muslims to live with Hindus like brothers; a great administrator, politician, educationists, poet; translated the Holy Quran from Arabic to English but could not complete it; died, 1926.

PRESIDENTIAL ADDRESS

You are aware that these annual meetings of the Conference are intended to serve a three-fold purpose. In the first place, they promote friendly intercourse between the leading Mahomedans of different Provinces by bringing together many who would otherwise never have met. In the second place, they give people an opportunity of exchanging views on educutional and other matters and of profiting by the experience of friends and co-religionists from all parts of India, and last and most important of all, they enable the leading men of our community to meet and take counsel together for the promotion of our most intimate national interests and to take concerted action in that behalf; above all, they enable us to devise means for the promotion and spread of Western culture amongst us, and, as a means to this end, help the Mahomedan Anglo-Oriental College at Aligarh to the best of our ability; for here we have ready at hand an institution founded upon principles, whose soundness has been recognized by the leaders of the community, and where a considerable amount of success has already been achieved.

The Conference first organized by the late Sir Syed Ahmed Khan has now been in existence for fifteen years. He lived to assist at ten of its meetings, five of which were held at Aligarh and the rest at Lucknow, Lahore, Allahabad, Delhi, Shahjahan-pore and Meerut, respectively, and in their order. There was no meeting in 1897. The Conference met for the first time since Sir Syed's death at Lahore, 1899, and again last year at Calcutta, to the exertions of Nawab Mohsin-ul-Mulk Bahadur both, these meetings were successful. Down to the year 1888, the Conference only performed the functions of a consultative body; it was not till the Meetings of 1889 at Lahore, that a practical direction was

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given to its deliberations by a proposal to organize local committees in different towns and collect funds through them for the support of the poorer class of students.

The Conference, it will be admitted, marks a great stride in the history of progress from the time when the only occasion on which people collected together in large numbers from distant parts of the country, were the great fairs of India where in the midst of great frivolity, trade was advanced and commerce received a periodical impetus for the good of the country. Never, however, until Sir Syed Ahmed Khan and his colleagues thought of organizing a National Educational Conference, did the leading men of our community at any time meet together for the promotion of our common interests as we have met here today, nor was there any opportunity for Mohammedans of light and leading to get mutually acquainted, such as the Conference affords us now once every year. If you will look round you in this very hall you will find many faces, which, but for this meeting, would never have been seen together, and if you will indulge your curiosity a little further, you will find that many of these delegates are able to exchange views in friendly meetings outside the deliberations of the Conference, and obtain valuable hints in educational and other matters in which they are vitally concerned.

The last meeting of the Conference has, I have reason to believe, stirred up the Mohammedans of Lower Bengal to a sense of their educational wants and elicited a public expression of views from several of the leading Mohammedans of that Province which cannot fail to be beneficial to the community. The principal and most important function of the Conference, however, at this moment is to place the higher education of the Mohammedans on a firm basis by helping us to make the great institution at Aligarh what it ought to be, so that it might become an abiding centre of thought and learning for the community. Our Government has generously planted schools at all the important centres of population, and brought education to our doors, but these institutions only supply local wants of a very limited kind; we cannot ask Government to undertake any comprehensive scheme of national education for us. This we must be prepared to do ourselves and for ourselves, not by isolated efforts but by an earnest and effective combination of all the forces of the entire

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community. Without some such combination we shall never succeed in founding and permanently maintaining a high class institution capable of influencing the whole of the Musalman population of India.

We usually take it for granted that every one is alive to the benefits of education, that at any rate every literate parent is convinced of the duty he owes to his children of giving them a sound education; but in practice the majority of literate Mohammedans are accustomed to feel satisfied that they have discharged this duty in an effective manner when they have put their children under a village pedagogue at the door, or sent them to the nearest school. They think they have made an end of the matter, their consciences are satisfied, and they give themselves no further concern about it. The result is that in the majority of cases the children grow up in ignorance and are perhaps led into evil ways it is to be obtained. But the plea of ignorance is no more tenable in a court of Law than it is in the Court of Nature, and they pay for their ignorance in the persons of their loved ones by not acquiring this knowledge.

Educational needs and educational methods have gone on changing with the change of times. Once a man who could string together a few clever rhymes, found favour thereby at native courts or with native noblemen. Persian and Arabic penmanship was another passport to emolument, and hundreds and sometimes thousands of rupees were paid for a superior sample of the art. When the Moguls ruled India, both Hindoos and Mohammedans took great pains to acquire an elegant Persian style and some even went so far as to learn the Chagattai Turkish Those who sought to be reckoned learned, went to the centres of Arabic learning and spent years in the acquisition of the theology, grammar, logic, physics and metaphysics of your school.

Now, however, a complete change has come over the spirit of the dream. The art of the rhymster or the caligraphist has ceased to be remunerative. The Physics of Aristotle and Avicenna is antiquated, the Al-Magest of Tusi is useless, the Algebra of Khyam has lost its value, the Chemistry of Jabir is mere jugglery, the Metaphysics of Averroes has ceased to be studied and the Platonism of Farabi is of little account. If any scholar harks back

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to these studies he does so out of mere learned curiosity or with reference to the study of the evolution of human thought.

The truth of the matter is, that we have been asleep for centuries while time has been making unceasing progress; we have been stationary, while the earth has been moving beneath our feet. The seed of decay and degeneration was sown the day we made up our minds to rest, as it were, on our oars; and content with our achievements in the past, ceased to thirst for fresh knowledge or engage in fresh research. Then truly was all lost; the energy, courage, pride and ambition of the race began to decline, and with these went power and wealth. It is a grievous mistake *to* suppose that the Mohammedans lost the rest when they lost their power. The lesson from history is quite the other way, and teaches us that we lost our power because we had been loosing all that preserves and perpetuates power ages before.

It seems, however, that rather late in the day, the Mahomedan have commenced to realise what is wrong with them, and the meeting here to-day may be accepted as a living sign or symbol of this awakening.

They have begun to see that it is perhaps a good thing for them not only to revive their own old learning, but even to share in the progress which other countries have been making during their long slumber. I know there are to be found among us antiquated individuals who still hold that the old learning was final and cannot be improved upon, but I am happy to think that such ignorance is not general The sharp edge of living, palpable facts, have effectually driven such absurdities from men's minds, and demonstrated to them beyond cavil the might and power of Western civilization and Western learning, so that they are quite prepared to admit their superiority and profit by them as far as they can.

Gentlemen, believe me, it was fortunate for us that when we had lost all the virtues that belong to a sovereign people, and power thereupon slipped out of our grasp, chance did not hand us over to the tender mercy of Afghan or Marhatta, or subject us to some other barbarous or autocratic people, but placed our destinies in the hands of a nation distinguished for their love of

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fairness and freedom, and advanced beyond all other nations of the earth in civilization and in the art of civil government. Our new rulers at once proceeded to establish peace and security in the land to which it had long been a stranger; protected the weak against the strong; devised laws to the best of human ability for the sake of securing each man in his rights; opened the highways of commerce for us and brought us into close contact with the rest of the civilised world; granted us freedom of conscience, laying no tax on worship and interfering neither with free thought nor with conformity, stepping in between man and man only to prevent wrong doing; opened wide for us the doors of a learning before which Aristotle, Plato, Avicenna, Averroes, Rhazes and Al-Hazen are mere school boys; and after centuries caught us anew the profound lesson that human knowledge and human thought are not immovable like stock or stone, but that human progress is limited only by our own obstinacy and fanaticism, our own lethargy and love of ease.

If in spite of these benefits some of us are still discontented with things as they are, and give vent to our discontent when and where we can in newspapers or in public speeches, the reason is not far to seek. Were there not such perfect peace in the land; were the strong arm still able to lord it over the weak; were our Rajas and Zemindars still permitted to cut each other's throats, and keep their followers perpetually at the old game of robbery and mutual slaughter, the voice of discontent would never be heard.

This, however, is now out of the question. Crime cannot go unpunished, nor can a criminal ward off the just penalty that the law awards him by pleading noble rank and high birth. A Hindu cannot wrong a Mohammedan, nor a Mahomedan browbeat a Hindu. A Shiah cannot injure a Sunni nor a Sunni hurt a Shiah. When undisciplined man has his evil propensities thus put under restraint, he is not likely all at once to develop very amiable qualities; his first impulse is to chafe at the restraint and snap at the restraining hand. This is the whole gist of the matter, the head and front of the offending; and being granted freedom of speech, some of us naturally give vent to our annoyance and impatience, and take advantage of our privilege in season and out of season to abuse our rulers. Can any one do

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the like in the country of our neighbours the Afghans, and under the rule of our redoubtable ally, the Amir ? Can a Russian subject, even of the same race as the rulers, either indulge in public or even express in private any strong criticism of his Government ? I can quite believe that if our Government permitted the numerous Mohammedan sects, one to fetter the conscience of the other; if Zamindars could withhold the Government due without fear of being sold out; if a nobleman was permitted to borrow from a *bania* and then repudiate the debt at his own sweet will; if certain classes of men were given a free hand to divide the loaves and fishes of the service among themselves and their friends, the voices that are now so often raised in shrill protest would be silenced, and the periodical misrepresentation to which our ears are accustomed would be heard no more. In some Indian States, where rules are only made to be broken, and those in place and power are able to obtain immunity for themselves and their friends from their operations, complaints of this nature are seldom or never heard. But what about the dumb millions whose cry is too feeble to penetrate the walls of royal palaces or the mansions of the mighty and great ?

Gentlemen, I do not hold a brief from Government. I only wish to state the truth, though the truth may taste bitter to some, and what I say is not for the sake of our Government which is well able to take care of itself without any help, such as yours or mine. I quite agree with those who believe in their hearts even if they do not choose to say it in so many words, that we would rather have our own rulers than be governed by an alien people. But I am the same time wish, as I have no doubt do all of you in this great assembly, that the country should prosper; that peace and security should reign in it; that the arts and sciences should flourish : that personal liberty should be respected; that cultivation should extend and population increase; that ever renewed efforts should be made to combat famine and ward off pestilence; that the highways and byeways of the Empire should at all times remain open and secure; that the resources of the country whether on or under the surface of the earth, should be developed; that, in one word, we should enjoy all the benefits of a powerful and a highly-civilised modern State. Now I would like you to tell me what power, what agency within the limits of this great country is able to secure us all these blessings. Supposing for one moment

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that some contingency compelled our present rulers to quit the country and leave us to our fate tomorrow, what would be the result ? We should all be set boiling as in a big cualdron for some time, all the worst and most mischievous elements of our vast and heterogenous social fabric would be rising up to the surface, cities would be plundered, villages burnt, and robbery and rapine would rule over the land until some warlike tribe or some powerful sovereign invaded it, either for plunder or for conquest, and put all alike to the edge of his sword. The prosperity and progress that have accrued to us in the course of a hundred and fifty years by slow process of development would be swept away in the twinkling of an eye, and the peace and security, the freedom of moral and material development, the personal liberty that we now enjoy, would disappear for ever.

I quite admit that in these modern days of enlightenment the people are entitled to criticise the acts of their Government and have some voice in the management of their own affairs, but this right, it seems to me, is not witheld from us. You will pardon me, however, for reminding you that criticism of the acts of a great Government by the subject races may be either friendly or unfriendly; and that no wise Government can for a moment tolerate hostile criticism that is ever ready to impute to it base and dishonest motives and pretends to hold it responsible for even such natural visitations as pestilence and famine. Seditious criticism from a subject people is like the germ of an epidemic that must be isolated for the good of the people themselves, and stamped out as speedly as possible before it has had time to spread and devastate the land.

The right of friendly criticism is nowhere denied to us, and it rests with ourselves to make a proper use of it for our benefit and the benefit of the Government. But criticism of a complicated question of statecraft must be both circumspect and intelligent. You cannot expect sensible men to listen with patience to the frothy eloquence of half-educated and irresponsible schoolboys on measures that have been deliberated upon by expert masters of their craft. We must first prepare ourselves by a long and laborious course of training to discharge the duties of loyal citizens; we must equip ourselves with fulness of knowledge and experience, make ourselves familiar with the conditions of the problems with

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which we wish to grapple and learn to look at them from the point of view of the ruling power. Then if we formulate opinions or venture on criticism in a loyal spirit and with a due sense of responsibility, we may depend upon making our voice heard and our representations treated with respect. We shall then be entitled to a share in the counsels of our country, and we shall find, I venture to say, that our Government will be glad to consult us and obtain our help—a privilege, let me remind you, we have never enjoyed, look as far back as we like in our history.

No Government under the sun is perfect; perfection is not an accident of human institutions, but a Government that carries out its functions with the deliberate advice of a large body of the ablest and most experienced statesmen obtainable by a careful process of selection, ought to be as near perfection as any human institution can be; other conditions being duly considered and allowed for.

All I say is that before we venture to condemn any matter of policy or measure of statesmanship determined on by a body so constituted, it is our bounden duty as honest citizens first to realize the responsibility and give a solemn account of our utterances to ourselves. We should never let ourselves be tempted to express frivolous opinions on serious matters or make ourselves ridiculous by allowing petty, personal or class interests, or mere love of notoriety to usurp the solemn functions of patriotism and loyalty.

A trite, though typical illustration of what I am attempting to impress upon you, occurs to me at this moment. You are aware that a Pasteur Institute has, after long and intolerable delay, been opened out on the Hills near Simla. You must also have noticed that several local associations in different parts of India thought fit at the time to protest against this attempt to combat that most dreadful disease hydrophobia, and that a protest also travelled all the way over sea and land from the redoubtable Mr. Dadabhai Naoroji, the late M. P. These protests were all based on the plea of cruelty to animals. I do not wish to prolong the discussion but will any one tell me what these protestants have done to lighten the cruel burden on draft-cattle of their own country and their own neighbourhood ? Mr. Dadabhai Naoroji has no doubt to play to Exeter Hall and bespeak vote for future parliamentary

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contingencies, but we who see poor dumb cattle kept in a prolonged agony of suffering by our own countrymen, both Hindoos and Mohammedans day after day, do we not assume a most ridiculous position when we pretend in the name of tenderness to animal life, to condemn the most humane of modern inventions and protest against complicated scientific manipulations of the very nature and conditions of which most of us are completely ignorant ?

I have no doubt that there are still some old fashioned men amongst us who are opposed to Western learning and are not prepared to admit its efficacy or importance. With such men, however, I have nothing in common, and it is not my place to enter into a controversy with them. I shall take it for granted that the majority of those assembled in this Hall have, long ere this, learnt to consider it as axiomatic that there is no safety and no salvation for us except in frankly accepting Western teaching, adopting it for ourselves to the best of our ability and adapting it to our own special needs. I shall assume that the logic of hard facts has convinced you all that for success in any department of human activity, a high standard of education through the medium of English is indispensable. This being granted, we come to the question of how we should proceed to secure the best of such education. I shall be wasting your time if I opened again the question whether the existing Universities do or do not supply us with all that is needful. The matter has been thrashed out over and over again in the Conference and out of it, and I think we may take it that there is a general consensus of opinion even among those who defend the present system on other grounds, that it does not reach deep enough and that it has little influence on the formation of character or in the awakening of the more generous impulses of youth. It is also admitted that even the linguistic or scientific knowledge it helps us to acquire, is to a great extent superficial and insufficient. It has produced no great man amongst us yet, nor has it stimulated original research in any department of knowledge. Men like Sir Salar Jung or Sir Syed Ahmed Khan were not indebted to it in any way. In fact, men of light and leading are generally agreed that teaching by examinations has not proved a success, and that it somehow seems to close up many avenues of mental activity which, but for this mechanical pressure, would open to us wider vistas of knowledge

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and culture. An important want in this system peculiarly offensive to Mohammedans is, that no place can be allotted in it to moral and religious education, and consequently Mohammedan youths educated in our existing schools and colleges grow up in ignorance of the essential elements of their religion and their sacred history. We must at the same time admit that, although Islam has no church and no priesthood, a Government like ours cannot in fairness assume any other attitude than that of perfect neutrality towards this aspect of the question. And even if the religious difficulty were overcome and extensive Universities reforms were possible in the near future, we should, it seems to me, be no nearer the realisation of our dream of a truly national education, for after all we are the best judges of our own special needs and presumably best able to supply them. All we pray for is sympathy and patronage from Government such as has never, we must gratefully acknowledge, been refused to any community.

The infant mind, moralists teach us, is a *tabula rasa*, except for the few indelible marks left on it by heredity, and other parental influences, the rest of the tablet is left to be written up by the child's own conduct in life, and the tablet has this peculiarity about it, that evil deeds cloud and corrode it, while good deeds add to its brightness and lustre. The first righteous act makes the next easier, just as the first act of sin paves the way for further sinfulness. Such is the law of moral development; but intellectual and physical development, as we know is governed by an analogous law, and therefore the early formation of proper habits is the most important part of the functions of a teacher. It is only when the three march together in their due balance, that youth develops into complete and proper manhood. Now it is obvious that to succeed in such a comprehensive scheme of education, we must take our youths in hand in their tender years, place them with teachers of undoubted ability and high moral character, and surround them with influences that shall mould their character in lessons of self-knowledge, self-reverence and self-control, repress evil propensities and promote all the nobler impulses of manhood.

Is this the kind of training that you can expect from a pedagogue on ten rupees, or a Babu on twenty ? Is it to be found in our schools and colleges ? Is it not true that our children are

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broughts up under influences the very reverse of what I have attempted to describe ? Evil companionship, indifferent teachers, lifeless teaching; do not these constitute the atmosphere that surrounds our children; and in which we are content to let them grow up ? Depend upon it, if we would have all this reversed, if we would give our children a proper and wholesome education, we must set about it ourselves and take the whole matter into our hands without a moment's delay.

I was not aware of the depths of degradation to which want of education has brought us, until I read of a preacher proclaiming the sacred name of religion that the means of learning a livelihood now available not being lawful, we should beg the rich among us to feed us from their superfluity. This shameful doctrine would not be worth noticing, except to show the dire effect on character of the evil influence of ignorance and demoralising environment, when a man can be found to preach that the followers of his sect should throw all self-respect, all shame, all pride of manhood aside, and glory in living on the charity of the wealthy and the well-to-do ! It is pleasant to contrast this with the noble efforts that the promoters of the Nadwa movement have been making towards self-help in the matter of education. Their aim and ours are really identical, and I, for one, give them my fullest sympathy, although I cannat approve of their methods and cannot help regretting that instead of uniting their efforts with ours they should have taken a path in which we cannot follow them. The whole experience of my life has taught me that their method, though well meant, is doomed to failure.

In the beginning of this year the courtesy and kindness of my old friend and colleague, the worthy Principal of the La Mattiniere College, Lucknow, afforded me an opportunity of going over the College building and seeing the institution in full swing of work. I was struck with the magnitude and architectural beauty of the huge pile, the neatness of its surroundings, its well wooded approaches, ample play-ground and highly cultivated garden. I admired its pleasant aspect with that pretty river Gomti flowing past, its splendid dormitories and baths, extensive out houses, the beautiful chapel in the centre, above all, the order and regularity that seemed to reign within, and the excellent discipline which seemed to prevail among its juvenile inmates. And as I

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was going over the building and grounds that fine morning under the kind guidance of my courteous and worthy friend, it struck me that anybody who owned this institution as his Alma Mater would have reason to remember it with pride and pleasure all his life. There is a similar building known by the same name at Calcutta, and another in France-all three endowed and built by one General Claud Martin for the benefit of youths of his own race and religion.

I have mentioned the Martiniere College to show you what the philanthropy of a single citizen can do for the good of his kind. I wish also to point out to you that the architectural excellence of the building, and the neatness of its grounds, and the picturesqueness of its environment are important elements in the success of an institution. They make the place and the business carried on there attractive, and dwell in the memory of those who live in them as abiding influences of an elevating kind. If you wish to have an institution for yourselves which shall mould future generations of your race, you must see that it has a worthy architectural seat and noble surroundings.

You must also take care that it is provided with teacher of wise culture and acknowledge ability whose personal influence as much as the renown of their teaching shall attract youths of your race, and mould them into men of high character and noble performance. Such was the great institution founded by the enlightened liberality of Ptolemy, one of the successors of Alexander at Alexandria, where the most magnificent library of the ancient world, together with the princely endowment granted by that monarch for the encouragement of research, brought together all the greatest philosophers of the age and enabled Alexandria to eclipse Athens itself as a seat of learning. All the sciences flourished there, but the University of Alexandria was specially noted for the advance made there in Mathematics, Medicine and Metaphysics. Galen was a professor there; there Euclid compiled his elements; and there also Ptolemy, the Astronomer, wrote his Al-Magest; and the laws of Conic Sections were discovered and reduced to writing. The teachings of Plato received there a new development that led to the foundation of a new School of Philosophy, the influence of which may be traced in Mussalman speculation to this day. To be brief, this great seat

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of learning reigned supreme for nearly twelve hundred years. My friends " These were men and we are men, " as one of your great divines said of his illustrious predecessors. If we lay hold of our work with both hands and do it with all our might, shall we not succeed ? Are we the only exceptions to the general law, and is failure alone engraved on the tablets of our destiny ? Are we, of all people in the world, foredoomed to strive in vain ? I do not believe it. I believe in the efficacy of earnest single-hearted endeavour, and I believe in the efficacy of endeavour without reference to fruition; for what is fruition after all but a gaol of rest, and rest is fatal to human progress. The human mind abhors quiescence when unclouded with the opiates of faint hear ledness and despair : only courage, capacity and manhood are wanted to carry on the struggle, and provided we bring these with us, we never need despair.

It is to be regretted that Aligarh does not yet possess, except to a limited extent, all the requisites of a great seat of learning. Sir Syed Ahmed found no General Martin to hand him over his fortune for the enterprise, nor was he helped, as he ought to have been helped, by his own people. It is evident, however, that this great patriot and statesman had them all in view as any one can satisfy himself by going over the College and making careful note of what has been accomplished, as well as what, for want of funds, has been left untouched. He will then see a living record of his life-long struggle. On the one hand, he will see extensive buildings, crowds of eager youths in lecture-rooms and on the play-ground, devoted teachers, zealous friends and an admirable *esprit de corps* pervading all. On the other hand, he will see the beginnings of beautiful buildings left unfinished, walls tottering on their foundations, a fine mosque standing in an-unsafe condition, and deficiencies in the staff which we have not the means of making good.

We have had to part with a friend and teacher like Professor Arnold whom we could ill spare, and we have not the means to invite him back to our side. We want a building suited for a school-house where those who can afford it might find a fitting home for their children while at school, but funds are wanting to build it, and we are constrained to rent a place that is far from suitable.

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But as I have hinted before, a great deal, a very great deal has been accomplished. There is no other residential College in India like that at Aligarh; there is no other institution where scholars are so carefully looked after, or brought into such close contact with accomplished English teachers of culture and refinement, and where their religious teaching is attended to so scrupulously as here.

Although the M. A. O. College at Aligarh is a comparatively young institution that can hardly yet be said to have reached the age of adolescence, it has had to struggle through two serious misfortunes. The loss of its great founder and friend Sir Syed Ahmed Khan, and the dissensions that followed, dissensions that at one time threatened the very existence of the College, and which were hardly got over when Mr. Theodore Beck, the able Principal, who had been the right-handed man of Sir Syed, and his worthiest lieutenant and successor, was canned off after a short illness brought on by hard and incessant toil. This was the man who above all others, saved the College after Sir Syed, and took the entire burden of the work on himself, who out of his limited income spent thousands for the good of the College that he had seen grow under his hands and which he loved with the love of a parent:; and who, himself an Englishman and a Christian, literally gave his life in endeavouring to elevate the Mohammedans and help them to realise their highest aspirations.

It was fortunate, however, for the College that at this juncture an old friend and colleague of Sir Syed Ahmed Khan's and a staunch well-wisher of his race, Nawab Mohsin-ul-Mulk Bahadur, consented to step into his place. It was his tact and judgment that steered the ship of our affairs through all difficulties and dangers, and brought it safely to the port. But the Nawab Mohsin-ul-Mulk, whom I have long had the honour of calling a friend, will pardon me if I add, that all his tact and all his diplomacy would have been useless if Mr. Morison had not with infinite self-sacrifice consented to withdraw his resignation and abandon for our sake his intention to withdraw his resignation with the College. Our gratitude is therefore due in an equal degree to the Nawab, our Honorary Secretary, and to Mr. Morison, the accomplished and indefatigable Principal of the College.

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It will not be out of place here to give a brief summary of the history of the College since the death of Sir Syed Ahmed Khan, its illustrious founder. This will enable you to form a correct, estimate of the present state of the institution and add weight to the appeal I wish to make to your patriotism and generosity on its behalf.

I need not recapitulate to you all the events since the College was founded by Sir Syed Ahmed Khan and his supporters. It reached its highest water-mark in the year 1895, when it had altogether 580 pupils on its books, of whom 350 were boarders and 230 day-scholars. Of these 175 belonged to the College and the rest to the School Department. At the time of Sir Syed's death in 1898, the numerical strength had dwindled down to 229 boarders and 94 day-scholars, or a total of only 323. In 1889, however, the numbers again rose to 492, of whom 394 were boarders and as day scholars. Of these 180 were undergraduates and 312 belonged to the school, while the Law Classes mustered 32 students, making a total on the whole of 524 on the last day of 1899. Although this last figure is still lower than that of 1895, the number of boarders is in excess of that year; in fact, all available house-room has been filled up and the College authorities are reluctantly obliged to refuse further admission.

Financially, the College was not in a sound condition, when death deprived it of its revered founder. There was a debt of something like a lakh of rupees hanging like an incubus on the institution. After his death a fund was opened for the preservation of his memory, out of the proceeds of which more than fifty thousand of this debt for which the demand was more or less urgent, was paid, leaving a balance of some seventy five thousand rupees still in hand. In addition to this, we have in hand a reserve fund of Rs. 14,000 as a guarantee for the payment of the staff.

Such, gentlemen, is the present state of the College. I have already attempted to place before you a rough estimate of what I look upon as our educational needs. If you are prepared to accept this position, if you agree with me in that every father should try to arm his son at all points before sending him into the world, if you admit that it is a cowardice to be appalled at the magnitude of the task, if you admit that it is nothing short of fanaticism to

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refuse to profit by the blessings of Western learning and nothing short of gross imbecility not to struggle for wealth and competence, if you allow that it is infamy for any one to be content to live a life of idleness and dependence, you will also allow that it is your sacred duty to help us to build up the College and extend the sphere of its usefulness. If there is any one in this assembly who does not admit this, if any one has the hardihood still to maintain that our old learning and our usual lethargy are enough for us, let him cast a glance at the Musalman States of the world. Let him look at Algeria from the shores of which Tarik and Musa, son of Nosair, sailed to conquer Spain; let him look at Tunis, once a great maritime kingdom, renowned in the world; let him look at Morocco, built by a Moravide Monarch and made the Capital of Northern Africa by one of the Al-Mohades. Algeria is a French possession and so is Tunis or nearly so. Morocco is about to be absorbed by the same Power, though Spain will have something to say in the process—the very Spain that its sons had at one time conquered and ruled. Egypt would have been lost to the Turks and delivered over to anarchy if our own rulers had not stepped in to save it. Persia is in a moribund condition, fanaticism having closed on her the door of progress, and she survives on the sufferance of European powers. She is little better than our Indian States; in fact, our Indian States are in a better position than Persia, inasmuch as they enjoy unlimited scope for improvement under the protection of a great civilizing Power.

I, therefore, entreat you to bestir yourselves while there is yet time and do something practical and effectual for the good of your race: The help we need just now is in the direction of education. That is for us the burning question of the moment. We have two stages of work before us, stages by which we hope to raise ourselves from our present fallen condition and compete on equal terms with the other races of the world. The first thing for us to do is to place our national College on a firm footing, and the next is to raise it in the near future to the rank of a University, where Musalman youths from all parts of India, if not of the Musalman world, may find a worthy *Alma Mater* ready to receive them and which may in time become a centre of Musalman thought and culture.

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Here, at no distant time, perhaps, a modern Averroes or Avicenna may flourish to cogitate recondite problems of modern metaphysics, modern schoolman may discover new methods of combating scepticism and doubt, a modern Rhazes or Avenzore may, with the help of motion: chemistry and modern physics and modern biology, be found carrying on fresh researches in our medicine and formulating new methods of combating disease; a modern Ibn Musa may be inventing new machines; or a modern-Tusi may be discovering new planets, or showing us new moons never seen before, and defining their orbits. Do you think these are visions and day dreams ? If you do, let me direct your attention for a moment to the Kingdom of Japan. You have seen what has been the fate reserved for Algeria, Tunis, Morocco and Persia, as a penalty for refusing to accept facts, or to believe in human progress. Look now at what Japan has done for herself by following a contrary course. As long as Japan hugged her old conservatism and despised all foreigners and things foreign, she was an obscure kingdom outside the comity of nations. But Japan was wise enough, before it was too late, to see her mistake, and the progress she has made in twenty years has given her a respectable place in the European concert. She has made immense strides in the arts and sciences. She has spread the blessings of education all over the land. She has already given the world two original discoverers in the field of biology whose names are mentioned with respect in Europe, and she is able to stand forth now as civilising influence in Asia, and as one of the world's great Powers.

Among materials which go towards the building up of a university, and with which we must proceed to provide ourselves without delay, two are of essential importance; one Architectural and the other Scholastic. We must have suitable buildings, and we must have an extensive repertory of branches of learning to be taught and adequate means of teaching them. Hitherto Mathematics and Philosophy have been the only two groups taken up by Aligarh, which even for a college are, in my humble opinion, inadequate, much more so for a university. We must have several Faculties and we must provide proper teachers for each Faculty. We must next provide a body of tutors to take charge, as it were, of the home education of our under-graduates, one for each branch of learning. We shall also want a good and up-to-date

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supply of the material vehicles of instruction, scientific instruments and apparatus, a well-founded laboratory and a well-stocked library. It is quite possible that for a long time to come we shall have no other college affiliated to the University; but this need not give as much concern. If the University performs its functions as it should perform them, other colleges, you may be sure, will spring up by its side and will only be too eager to share in its teaching. It is, moreover, nothing new to see a university founded on a single college. The Dublin University is an instance in point, and also the two distinguished Universities of Harvard and Yale in the United States of America. The fact is, that when a college like ours reaches a certain point in its upward development, it inevitably assumes all the characteristic of a university. The matter is entirely in your hands. If you will help us with the means of improving the College, and satisfy the world that you are able to maintain it at a high level of efficiency in discipline and teaching, I am sure your Government will not refuse you a charter. The cost will be great, but not so great that you cannot easily meet it, if you will only put your shoulder to the wheel.

Some of our European friends who are in sympathy with the movement and do not look upon our aspirations with disfavour, are yet doubtful of the wisdom of founding a sectarian university. They argue that a sectarian university that admitted none but Mussulmans to its precincts would tend to perpetuate old-world prejudices and develop narrowness of view.

To a certain extent I admit the justness of their criticism. That the founder of the College was animated by similar ideas is evidenced by the fact that he left its doors open to Hindus as well as Mohammedans. I have myself been brought up in a school, of which wide toleration and a courteous attitude towards other religions were the first principles. I have always held that all the different nationalities of India being sons of the same soil and subjects of the same Government, should live together in harmony and peace like brethren. I can therefore see no insuperable difficulty in leaving the doors of our University open to all comers. I am even of opinion that it will in some respects be advantageous to our own youths to work side by side with their Hindoo brethren, and have always before them the example of their undeniable industry and power of application There is this to be

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said, however, on the other side of the question that the whole gist of our scheme hinges on residence, in which our Hindoo brethren cannot unfortunately follow us, and experience has taught us that non-resident students are at all times a disturbing element in the tone and discipline of residential schools. Barring this one drawback, I see no valid reason why the University should be exclusive; and should this be found to be the only barrier to our success, I have no doubt the leaders of the movement will concede the point and agree to throw the doors of the University open to all. As for the religious side of the teaching and discipline which we look upon as indispensable, followers of other creeds will naturally keep out of it. It will constitute a Faculty by itself thoroughly well equipped and for our exclusive benefit, without which the University will have no influence on Musalmans and no attraction for them.

In short, and in plain language, we want a University of our own, and we hope to make it subservient to two great national purposes. In the first place, we want the University to bring up our youths in the healthy, moral and religious traditions of the earlier era of our race, at the same time that it gives them an efficient training in Western learning. We want it, in the second place to build up for us a centre of thought and of recognised teaching that will influence the vast Mussulman population of India in the right direction, elevate their ideals, reform their morals and manners, and, above all, purge and purify their literature. Are you aware what influence the Aligarh Movement-has already had on Mussalman thought and Hindustani literature ? Were all the books written in that language within the last quarter of a century examined, it would be found that those that are worth anything, were inspired by the teachings of that school. Of the rest, including numerous works of fiction, many are worthless and without substance, others are steeped in the coarse and pernicious taste which has been left us as an unclean legacy by the most corrupt of Mahomedan Courts. Examine these productions beginning with *Fisana-i-Ajaib*, which started the tradition, down to the most flushy novel of our own day, and keep in view the one test of their attitude towards women, and you will find that they gradually recede from the vulgarity and filth of that hideous travesty of the *raconteur's* art, only to fall into the sink of the equally vulgar and corrupt taste of the lowest

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and coarsest of European novels, the very names of which are unknown to men of even ordinary culture and decency. The University to which we wish to give shape, will, it is hoped, be a centre of art and culture that will make such outrages on good taste impossible for the future.

The point on which we insist above all others is, that the future generations of Mussalmans shall grow up in freedom from the evil influences with which their environment at present surrounds them. There is hardly a place in India where children are not brought up in close and constant association with servants and slave girls, and with the moral and material squalor of their home surroundings. You cannot imagine for a moment that these exercise no influence on a child's character, that they do not sow the seeds of an impure life, or have no effect on his moral and material well-being. Parents are no doubt responsible for the up-bringing of their children under sanction of laws both human and divine, but how many Indian parents are there who realise the responsibility ? The only responsibility which they recognize in practice is that of spending as much money as they can on ceremonies in which their children are supposed to play the principal part. And even the few who realise their responsibility and would discharge it honestly if they could, are either too ignorant to know how to set about it, or too busy in their own affairs to take the trouble. To speak plainly, if you wish to bring up your children in a proper way, you should, without hesitation and without a moment's delay, send them to some such school as that of Aligarh and keep them there. Do not grudge the cost, it will be repaid to you a hundred fold. Nay, I say to those who can afford it—to the wealthy and the well-to-do—that if you wish to be charitable, if you wish to do a good deed while there is yet time, found scholarships for the poor of your race, and send as many of them as you can to Aligarh and you will surely find your reward.

Gentlemen, there is no body of men more worthy of respect than our *Ulima.* They keep alive for us the flame of our faith and perpetuate for us our religious traditions. But, Gentlemen, every one is not born to be a religious teacher. Even the faith itself, as you should know, would decay and vanish, but for the help of material competence and wealth. While acknowledging the

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obligation laid on every Mohammedan to be familiar with the tenets and teachings of his religion, we can well entrust its higher custody to our *Ulima* and depend on their preserving our sacred traditions for us. We who have to fight the battle of the world cannot do both. Depend upon it, Islam will never let itself die out; there will always be a body of *Ulima* to keep it alive. If Islam has anything to fear, it has to fear the inanity of its followers and the results of their indifference to the needs of the times. They are apt to forget that for the majority of us the world is and will always continue to be our proper battlefield and our legitimate sphere of activity. Even if we wanted to leave the world, the world would not leave us. It would therefore be the height of folly not to make the most of our opportunities while we are in it, and take hold of our lives with both hands and work up to the best of our ability.

Gentlemen, I am sorry to have to bring to your notice a new epidemic that has lately broken out in our midst. I give it the name of Ancestor-worship. Many of our young men have fallen victims to it, the students of Aligarh College being in a special manner exposed to its virulence. Its germs were first imported into this country by three or four English and American historians and antiquarians, but some of our own leading men have since then, I am sorry to say, been most instrumental in spreading the contagion. I am afraid to mention names, but relying on your protection, I do not hesitate to say that the worst offender is your own Honorary Secretary, Nawab Mohsin-ul-Mulk, Moulana Shibli comes next, and although my old and valued friend Moulvie Nazir Ahmed is not free from the taint, he is in the habit of administering the bitter pills of uncompromising truth so frequently, that they operate as antidotes on the patients. These gentlemen have created a veritable furore among the Mohammedans. One recounts the greatness of Arab culture in Spain, another transports us to the glories of Harun-ul-Rashid and Baghdad. We are reminded now of the great Universities of Cairo, Baghdad and Samarkand; and again of the great age of translation and of original production in our literature. Gentlemen, Ancestor-worship is not an irrational or unamiable cult, provided it is confined within reasonable limits. It is right that we should take a pride, in the greatness of our ancestors and their achievements, but we should show our appreciation of the

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past by treading in the foot-steps of its heroes, and displaying in our own lives the love of learning and the persistence in the search for truth for which they were distinguished. It is foolish and unmanly to live on their reputation like an Indian widow, and vain of a greatness of which we have heard the story from others, despise the value of modern learning and decline to accept its teachings. He has grievously misunderstood the lessons of history, who claims that the men of those days were perfect in every way, that we alone are full of faults. The germ of the shortcomings we deplore in ourselves, existed in the day of which we are accustomed to vaunt, and was laying for us the foundations of our present evil plight. Self-knowledge is the first step towards self-reform as long as we do not take a frank account of our own faults and shortcomings. We cannot hope to remedy them. It is no doubt a painful process, like the actual cautery which, according to the well-known Arab proverb, is, nevertheless, the best of all remedies in the last resort. Never give ear to those who flatter you, they are your worst enemies. They alone are your true friends who point cut to you your faults with an unsparing hand.

Gentlemen, you who have come here as delegates from different parts of India, your functions are high, and you hold an important position with regard to your co-religionists. It is in your power to carry out any measure of reform on which you may determine, provided you will bring to bear on it your united efforts. I therefore hope you will not let the present opportunity go by without taking advantage of it to initiate something practical in furtherance of the object for which we have met. if you let the present session of the Conference pass, as so many other sessions have passed, without taking some step in advance, such an opportunity will not occur again for another twelve months, long twelve months that will be lost in inaction. It is not for me to guide or direct your course, but I venture to point out that efforts should first of all be made by each delegate within his sphere of influence to collect funds, but as individual efforts, however well directed, are apt to get slack after a time, it seems to me that we should here and now settle on a plan of concerted action under some form of central control. You will pardon me if I remind you that the meetings of the Conference have hitherto been used more for platform oratory than for practical work. Some very useful

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resolutions, it is true, were passed in the course of its meetings, but they remain imprisoned within the four corners of reports and have never been properly carried out.

Thus, a resolution was passed at a meeting of the Conference to the effect that "Local Committees should be organised at different centres to report on the condition of Mohammedan Education and Mohammedan Schools." Some work was done in this direction for a short time, but after the fourth session of the Conference it entirely ceased. Another useful resolution decided on collecting statisties as to the number of Mohammedan children not under instruction, and finding out how many of them were children of parents who could afford to send them to school but did not, and how many were really poor. The late Mr. Beck took great interest in this inquiry and for some time it was prosecuted with vigour. Had the work been completed as it ought to have been, you would have been able to see for yourselves in what a shameful state of neglect Mohammedan parents are content to leave their children. I can tell you as the result of my own experience that the talk we so often hear of the want of religious teaching in Government schools, is little more than mere talk. Mohammedan parents are generally as indifferent to the religious as they are to the secular education of their children. This is seen in schools where religious education has been made compulsory as in the Deccan. The parents give little or no help, every-thing is left to be done by the teachers who find it extremely difficult to enforce religious discipline or instruction. Speaking generally, and with reference to education in general, whether secular or religious, Mohammedan youths are seldom indebted to their parents for any distinction they may attain.

Another very valuable resolution had reference to the collection of funds for the support of poor students. Efforts were made in this direction in 1898-90, and signatures were obtained for some eight thousand rupees, but only Rs. 3,922 were actually paid for Aligarh and Rs. 580 for the Himayat-ul-Islam School at Lahore. Nothing, however, was done after the first success; had the call been pressed I have faith enough left in my own people to believe that considerable additions would have been made to the amount subscribed.

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But the most important resolution of all was the one carried after Sir Syed Ahmed Khan's death, wherein it was resolved to raise the Aligarh College to the status of a university and collect ten lacs of rupees by subscription for this purpose. This proposal evoked a considerable amount of enthusiasm at the outset, valuable literary contributions were elicited on the character and scope of the University, deputations were sent to different places to ask for contributions, but in the end only Rs. 1,25,000 was collected. The year that is now drawing to a close brought no addition to the fund except one large sum of Rs. 25,000 generously contributed by His Highnesss the Nawab of Rampur. A lac of rupees out of this amount has gone or will go towards the debts contracted by the College. In the meantime the enthusiasm that was evoked at the outset regarding this scheme is cooling down, and unless renewed and strenuous efforts are made in this direction, and persisted in systematically and by means of some suitable machinery organised for the purpose, the pleasant dream that crossed the vision of Sir Syed for a moment will never be realised. Should you, gentlemen, agree with me in thinking that the scheme is worth carrying out, and that therein lies the only hope of regeneration for our race, you should not leave this Hall before you have come to some conclusion as to the method that ought to be pursued for the purpose of securing contributions from different parts of the country Were I asked to make a suggestion I would advise you first of all to appoint a paid official to take charge of the Head Office of your Standing Committee at Aligarh, whose duty it should be to correspond with different centres, with the local Committees, or local leaders of the movement, and see that the resolutions of the Conference are carried out. But as mere correspondence, or the distribution of manifestos or other literary vehicles of advertisement will not be enough, I would suggest the appointment of two or three travelling agents who should proceed from centre to centre, call meetings, popularise the educational views of the Conference, win over opponents, and stimulate the zeal of the lukewarm. Men should be selected for this work who combine some oratorical powers with a pleasant address and missionary zeal. To meet this extraordinary expenditure, I would suggest the opening of a separate fund to which contributions might be invited from those interested in the movement. A sum, say, of Rs. 2,500 would be

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sufficient, I think, for the first year. We shall then be in a position at the end of the year to judge what amount of success is likely to attend the measure and take further action accordingly. If suitable agents are selected, and their work watched with care and vigilance, I am sanguine of success. I am fully persuaded that the discouragement we are accustomed to feel at the apparent indifference of Mohammedans to their national interests is much exaggerated, and that when their patriotism or pride is appealed to in the right way, they are not behind other nationalities in responding to the call. Only the appeal must be made in a suitable way and at the proper time. It will never do merely to mark out a few men and lay their purses under contribution every time we want to raise funds for some purpose. If we really wish to do something for ourselves, it is high time we gave up talking, or wasting our time in vain regrets for the past and were up and doing. These grand meetings and the fine speeches with which we edify them, will otherwise have no practical result and will all vanish in thin air.

Gentlemen, I must ask you to pardon me for having trespassed so long on your time and attention. I have to thank you for listening so patiently to what I had to say, and I now beg you to call upon members who have charge of the resolutions to be put before you, to come forward and begin the work of the session. But, before I sit down, it is both my duty and pleasure to thank the good people of Rampur, especially His Highness the Nawab, for having invited us here and treated us with such princely hospitality. His Highness is one of the principal benefactors of the Aligarh College, and has very recently shown his enlightened liberality by contributing largely to our funds. Nor must I forget His Highness' staff and the members of the reception committee whose courtesy and thoughtfulness have contributed so much to the comfort of the delegates.

Nor must I lose this opportunity of reminding you of the other patrons and supporters of the Aligarh College, chief among whom must be named the august name of His Highness the Nizam, without whose munificent liberality the College could never have come into existence.

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It is also my duty, before I sit down, to recall to you the blessings we enjoy under British rule, without which the very idea of such an organisation as the Mohammedan Educational Conference would be inconceivable. We have the happiness of living under a Government ever ready to look into our wants and help us in all our legitimate aspirations; a Government that leaves us free to follow all lawful pursuits without let or hindrance. We should remember with gratitude the debt we owe to the Government of these Provinces from which the Aligarh College has at all times received valuable aid, especially under the present Lieutenant-Governor, who came to our rescue at a most critical period in the history of the College and has shown himself ever ready to help us with sympathy and advice.

The year that is now drawing to a close has been, gentlemen a year of peculiar trials for this great Empire. To the ravage of plague and famine were added the drain of the war in Africa and the troubles in China. But God has been good to us, and the forces of Her Majesty, our beloved Sovereign, and the ability and devotion of her lieutenants have triumphed over all difficulties, so that the year ends better than it began for all parts of the Empire, and is now leaving us in peace to pray for long life to her, and continued prosperity to her rule.

PROCEEDINGS OF THE CONFERENCE

The Mohammedan Educational Conference held in Rampur this year was in every way a prosperous one. It had been originally intended, as our readers will be aware, to hold the Conference at Patna but, owing to an outbreak of the Plague in that city, it was decided to transfer it to Rampur; it was feared that the very short notice at which the change was made would militate against the success of the meetings but, happily, these fears proved groundless and the Rampur Conference will stand out in the annals of these gatherings as one of the most pleasant and successful ever held.

Admirable arrangements were made for the accommodation and entertainment of the visitors by the local Committee, who were greatly assisted in their work by the generous manner in which His Highness the Nawab placed the Residency and his tents at their disposal. And his hospitality were

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ably seconded by the Prime Minister, Abdul Ghaffar Khan, by Hakim Ajmal Khan, by Mahomed AH Khan and by Abdus Samad Khan, Private Secretary to His Highness, who were unwearying in their efforts to make everything comfortable for the visitors.

The proceedings of the first day were opened by Nawab Mohsin-ul-Mulk, who laid before the meeting the accounts of last year's session at Calcutta, and gave a summary of the work done during the past year. This was followed by the most striking feature of the Conference, the admirable address of the President Nawab Imad-ul-Mulk Syed Hosain Bilgrami. We are unfortunately, for want of space, unable to reproduce this speech which occupied nearly two hours in delivery, and placed every one who was present under a lasting obligation to the learned eloquent gentleman for his singularly able and lofty exposition of the aims and ideals of Mohammedan education and of Mahommedan policy in India. But we are happy to say that the speech has been printed in *extenso* and we hope to send our regular subscribers a complete copy along with the current number of the Magazine. During the afternoon His Highness the Nawab paid a visit to the Conference.

The following day's proceedings commenced with a resolution by Aftab Ahmed Khan, Barrister-at-Law urging the need of the promotion of the study of Law among Mohammedans. The proposer in an eloquent speech pointed out the value of a training in law and the number of public posts open to properly qualified lawyers. The Government, he said, was quite willing to appoint Mohammedans, but they had the greatest difficulty in finding men properly qualified. This was their own fault and until the Mohammedans took steps to remedy this defect it was idle and foolish of them to grumble at Government.

This was seconded by Maulvi Bahadur Ali. In practical proof of the interest taken by those present in the subject a number of scholarships were immediately subscribed.

Sheikh Abdul Qadir, Editor of the Punjab *Observer*, in a practical speech proposed that efforts be made to promote the study of Engineering among Mohammedans. It was deeply to be regretted, he said, that an art in which the Mohammedans once excelled had fallen into such neglect.

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This was seconded by M. Bashir-ud-Din (Etawah) and supported by M. Nur Ahmed (Umballa) and Munshi Nazir Husain. A number of Scholarships tenable by Mohammedan students at Roorkee were subscribed.

In the afternoon Chaudri Kushi Mohammed proposed a resolution in favour of Female education. This was seconded by Aftab Ahmed Khan and supported by the President, who contended that the abilities of girls were quite as good as those of boys, and it was therefore most unfair to deny them educational facilities.

The next proposition was brought forwarded by M. Bashir-ud-Din and Mr. Shaukat Ali who supported him in a most eloquent and telling speech urging the necessity of extending the Boarding House system among Mohammedans. There was a crying need for better mental and moral training among children, and since the home afforded but little in India it was their imperative duty to supply this most serious defect. This was supported by Qazi Sarfaraz Hosain.

Mr. Tipping then brought forward a motion disapproving of the 16 years age limit, in the Allahabad University, on the ground that it tended to discourage industry and intelligence, and that it was almost impossible to enforce owing to the difficulty of ascertaining the true ages of candidates.

This was supported by Haji Shamsuddin (Lahore) and by the President.

A Poem by *Azad* brought the sitting to a close.

The following day was occupied by the discussion of the Mohammedan University resolution introduced by Mr. Morison. The proposer after dwelling upon the expansion of the Aligarh College, and the fact that it was already drawing students from Persia, from Burmah, from Arabia and the Cape, urged upon his hearers the need of individual effort and self-help if they desire to see their College develop into a great centre of Mohammedan learning.

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The sitting of the Conference originally planned for three days were extended over Sunday, the 30th, when Maulvi Nazir Ahmed of Delhi delivered a lecture. The learned Maulvi, whose erudition and ability are well-known throughout India, gave a most eloquent and exhaustive exposition of the principles and teachings of the Prophet in regard to morality and education, supporting his argument with quotation after quotation drawn from his great stores of learning and thorough knowledge of the Koran and Hadis. The arguments of so learned a Maulvi, known everywhere for his zeal for the Mahomedan religion, which has taken its most practical shape in his very able Urdu translation of the Koran, produced a great effect upon the audience, and cannot fail when more widely known, to influence even the most orthodox and irreconcileable in the direction of the new learning, and to convince them that learning so far from being the enemy of religion is, if rightly regarded, its surest and most powerful ally.

In the afternoon the President supported by Sheikh Abdullah, B.A., LL B., of Aligarh, introduced a resolution for completing the organisation of the Conference as a necessary means of making its work effective. Several resolutions which were down on the agenda paper were abandoned for want of time, and the Conference was brought to a close by a garden party given by His Higheness the Nawab to the delegates. A very pleasant afternoon was spent, and before the party separated His Highness added to the many kindnesses he had already shown to the delegates by announcing his intention of founding three scholarships in the M.A.O. College, and of building two new rooms in the College Boarding House in honour of the birth of his son.

The garden party was a fitting termination to one of the most pleasant and successful sessions of the Conference. The thanks of the delegates are especially due to His Highness for his kind hospitality, and to Abdul Ghaffar Khan, Minister of the State, Hakim Ajmal Khan, and Mahmud Ali Khan, to whose efforts and energy the success of the year's Conference is chiefly due, and whose thoughtful kindness and generous hospitality has laid every one who attended the Conference under deep obligations.

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To them and to them alone is due the fact that this Conference, which opened with much misgiving and anxiety on account of the little time given for preparation, has been so completely successful. Not only have the discussions been of an unusually interesting and practical nature, but the financial results have been such as to give hopes that many of the resolutions passed in the Conference will speedily be put into operation.

THE BECK MEMORIAL FUND.

A fresh appeal has lately been published in the columns of the *Pioneer* in connexion with the above Fund; we hope that all our readers will endeavour to bring this Fund, and its objects again before their friends so that the Committee may be able to take some action. At present less than Rs. 10,000 has been realized, which is quite insufficient for the founding of the proposed travelling scholarship; at least Rs. 75,000 being needed. In the meanwhile it has to be considered whether some lesser memorial should not at once be put up in the College by which the memory of our beloved Principal may be constantly recalled to the minds of students and of all visitors to the College. We shall be glad to hear the opinion of subscribers in the matter.

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THE FIFTEENTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT MADRAS, DECEMBER 27-30, 1901

PRESIDENT: JUSTICE BODAM

Hon'ble Justice Boddam was one of those Englishmen to whom the uplift of the Muslim community was a major concern. While in service in the Madras Presidency, he found Muslims in a deplorable condition both educationally and economically. He lent unstinted support to their cause even when he was chief justice of the Madras High Court, he also acted as President of the Anjuman Mufeed-ul-Islam, Madras, whose aim it was to remove ignorance and superstition from amongst the Mussalmans of the Presidency. He very much desired that Madrasa-e-Azam founded in memory of the Nawabs of Karnatak, which was taken up by the Government for English education, should be entrusted back to Muslims and be elevated to a degree college. He was also President of the Industrial School for the Musalmans of Madras for many years.

The education of Muslims in India, and their uplift and economic prosperity, had been his cherished goal. He not only welcomed the idea of the holding the Mohammadan Educational Conference in Madras but also lent his powerful support to make it a success. Because of the consistent interest he had taken in the general well-being of the Muslims, he was made President of the fifteenth session of the All-India Mohammadan Educational Conference held in Madras in 1901.

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THE PRESIDENTIAL ADDRESS:

The Aligarh Institute Gazette 1902 records the following :

Gentlemen:

I consider that I have been very greatly honoured by being invited to preside at this, the fifteenth Meeting of the Mahomedan Anglo-Oriental Educational Conference. At the same time I cannot help greatly regretting the fact for your sake for several reasons. It would have been far more appropriate that your President should have been selected from among your own community, as has hitherto been the case. Being one of yourselves he would have been equally interested with each and every one of you in the aims and objects of this Conference as well as in the importance of its hopes for results. He could have addressed you in your own language and could have understood and followed the different addresses that will be made here, and could have guided and superintended effectively the various Resolutions which will be brought before you, and you would have felt a confidence in him and have valued his observations in a way which I fear, you may be unable to feel towards me, owing to my not being a Mussalman.

Unfortunately, however, the Mussalman community in this Presidency is without acknowledged leaders. It has no organisation of cohesion. It is split in into small bodies without any definite national aims or objects, and it has been found impossible to select from your own community in Madras any one having the necessary qualifications and enjoying the general confidence of the community to act as President owing principally to the suspicion, jealousy and ignorance of a large part of the community. I venture to hope and believe, however, that this Session of the Mahomedan Anglo-Oriented Educational Conference at Madras may luring them together and make them more patriotic and united, or may, at least, form a first step towards enabling them to realise that they are one community such as should be sufficient to induce them all to lay aside their difference and jealousies and to join hands for the benefit and improvement of themselves and their descendants with each and every member, of their own creed, who lives in this land of their birth.

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For these reasons I have accepted the honour you have done me, though with hesitation and extreme diffidence. I have done so in the hope that my earnest desire to assist the community at this critical period may, to some slight extent, compensate for my unfitness in every other respect for the position in which you have done me the honour to place me. I sincerely hope, therefore, that all my shortcomings in the capacity of President will be treated with indulgence and that my efforts may not be criticised too severely or judged by the standard of capable and scholarly addresses with which former gathering have been favoured.

Since the last meeting of the Conference two events have occurred in different parts of the world, which affect us all deeply with sorrow and regret. In the far West, the country from which I come, has died our beloved Queen Empress Victoria, the Great and Good. At your doors has died the powerful Amir of Afghanistan, a member of your community. We must all deplore and grieve over the loss the world has sustained, in the course of this the first year of the century, by the death of these two potent rulers. The one acquired the respect, the honour and the love of all the world by the example she set, in spite of her great position of all the highest and noblest qualities of civilised womanhood; and the other acquired the respect and admiration of all by his virile qualities. Each in their diverse spheres of life and surroundings achieved conspicious greatness by qualities as different as it is possible to conceive; and from the lives to both of them much may be learned while lasting peace and prosperity has been given to this Empire. You may think it fitting, in an assembly such as this, that some expression of your feelings should be made, and will, therefore, content myself with this brief reference to our mutual and irreparable loss.

You all know that the founder and initiator of this Conference was Sir Syed Ahmad Khan Bahadur, who was also the founder of the great Aligarh College. No greater or more valuable memorial could exist of any man than the continued success of these two institutions. Almost annually, at his call come together from all parts of this Empire all the more intelligent and energetic of your community to meet and consider the requirements of Education; and at the institution founded by him, day by day, the younger generation are taught to become useful

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and energetic citizens, and it is greatly due to the energy and activity of those who have been brought up there that these Conferences have continued to do and are doing so much good.

These Mahomedan Educational Conferences have for their object the dissemination of Western culture of a high order among the Mussalmans of India and the conservation of all that is best in the sciences and literature for which they were once famous. For these reasons they must always command the support of those we have the welfare of the community at heart. It is a happy sign of the times that the Mahomedan community which has so long held back from the educational facilities offered by the State, should bestir itself to educational activity with a view to devising means for the solution of the problem of Mahomedan education. For a long time, the attitude of the community towards English education was one of indifference, prejudice and disgust; but, by degrees, this is changing. That great man, Sir Syed Ahmad Khan Bahadur grasped the nettle of the difficulty and founded the Anglo-Oriental College at Aligarh, an institution which is unique in its kind, and he taught the members of your community that the salvation of your community was to be found only in self-help and self-reliance. The past record of the Mahomedan Educational Conference at the 15th Meeting of which we here assemble has continued and fostered that spirit and will, I hope, go on doing so. That the aims and objects of the Conference should have been so imperfectly understood in certain quarters is unfortunate, but this fact only accentuates the advantage of holding the Conference in Madras, which has lagged behind the other Provinces of India in the matter of Mahomedan advancement. If the Conference had done nothing more than stimulating educational activity among the Mussalman of India, it would have established its claims upon the sympathy and active support of those for whose benefit it has been inaugurated. Naturally, all its aims and objects have not been attained and all its promises have not been fulfilled; but it has done and is doing good. Self-help and self-reliance should be the watchwords of the Mussalman community, if they are to regain the position they have lost. Stolid indifference must give way to a due appreciation of the gravity of their situation. In the struggle for existence the weaker must be crushed and this holds good as much in the case of communities as in the case of individual.

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That these Conferences are doing good to your community no one can doubt. For centuries your community slept whilst the world progressed. In times long gone by the Muhammadans were a great people and I see no reason why in the perhaps distant future they should not again take their place in the world as great people; but, it depends upon themselves. They were great in the past, because, though a warlike people and great conquerors, they were pre-eminent in learning, and their greatness in this respect far exceeded their greatness as warriors. All who in these days sought to be considered learned went to the centre of Arabic learning and spent years in acquiring the Theology, Grammar, Logic, Physics and Metaphysics of your school. You had your great Universities of Cairo, Baghdad and Samarkand where people from all parts of the world went for the education. Conquered Spain was then a seat of Arab culture and the age was an age of original introduction in your literature. It is well to remember the days of your past greatness in arts and science and litarature; out only if, in doing so, the memory acts as an incentive to present and future effort in the same direction. To dwell upon them as a reason for being content is as foolish as to endeavour to satisfy today's appetite by recalling the glories of yesterday's dinner. Those days are past. For years you have slept and allowed others less inert to pass you by; and now, you have the only empty recollection, and you find yourselves far behind other communities in wealth, power and learning.

I quote the words of the president of last year's Conference, Nawab Imad-ul-Mulk Syed Hussain Bilgrami, whose name alone is amply sufficient to give the words the weights they deserve, – "The seeds of decay and degeneration were sown the day we made up our minds to rest - as it were on our oars - and contented with our achievements in the past, ceased to thirst for fresh knowledge or engage in fresh research. Then truly all was lost! The energy, courage and ambition of the race began to decline, and with these went power and wealth. It is a grievous mistake to suppose that the Mahomedans lost the rest when they lost their power. The lesson of history is quite the other way and teaches us that we lost our power because we had been losing all that preserves and perpetuates power ages before."

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In these days knowledge is power. It is the backward, ignorant and consequently prejudiced who go to the wall. Those who keep up with the times, who take every opportunity of acquiring and adding to their knowledge, are those who come to the front and who get positions and honours, and the main object of these Conferences is to enable you to ascertain for yourselves how to improve yourselves and your descendants, by improving the means to acquiring the knowledge that shall fit your descendants to take their proper place with the other communities of this country. The theory upon which the Conference has hitherto consistently acted is the theory that the Mussalmans of India are not as yet the equals of the other subjects of His Majesty the King Emperor, and that until they make themselves the equals of the Englishmen of the Covenanted Service, they cannot ask for equal political privileges. It is greatly to the credit of the Mussalman community that they have kept this prominently in view. Their acceptance of it is based upon that trust in the British Government which was taught by Sir Syed Ahmad Khan. He believed, and I also believe, that when the British Government can trust them as it does its white subjects, it will give them equal privileges. The question is how is this to be achieved and it is for the purpose of endeavouring to some extent to find an answer to this question that these Mahomedan Educational Conferences are so important and beneficial. These meetings are beneficial because they bring together many interested in the advancement of Mahomedan education from all parts of India. Leading Mahomedans and others from different Provisinces meet and exchange ideas on educational and other matters. By those means social intercourse is promoted. The members of each Province in turn are enabled to profit by the experience of friends and co-religionists from all parts of India and thus all are enabled to realise that however far apart they may live, however diverse their occupations may be, they are one body having a common interest and nationality. They are able to realise that, where there is a common want they can rely upon each other to join, in a common effort, and by concerted action to strive to the uttermost to promote the measures, which the combined wisdom of the whole body may indicate as necessary or desirable for their advancement.

It is a fundamental opinion of the leaders of Mahomedan reform that no education given in India can bring them up to the

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stage of educational development at which they are aiming, and their most strenuous efforts should therefore be devoted to improving their own educational facilities. The needs and requirements of your community that are lacking in Government schools and colleges are or should be known to yourselves, and it is for you at conferences such as these to define them and to consider how to supply them. These things you must do yourselves. From the time of the first Governor-General down to the present time, when H.E. Lord Curzon so ably fills the position of the representative of His Majesty the King Emperor, the interest taken in education by those at the head of the Government has been abundantly demonstrated, and that that interest is as real and thorough now as at any time no one, who has endeavoured to follow the Educational Conference at which H. E. Lord Curzon recently presided, can have the least shadow of a doubt. You must not, however, for this reason, rely any the less upon yourselves for the remedies you desire for the education of Mahomedans. In this connection, and because it expresses my own views in words far more apt and weighty than any words of mine could do. I venture to quote from the opening address of the President of the Conference held at Calcutta, the Hon. Mr. Justice Amir Ali. He says "We stand today at the threshhold of a new century. *No* man can contemplate the possibilities it opens without the heart filling with the joy of anticipation. To the young amongst us it ought to bring the hope that the century at whose birth they are assisting may form an epoch in the intellectual advancement of the community - the conviction that upon the exertions of each one of them depends the forward movement of their people. Your destinies are now in the hands of a great and civilized Government. Take my word for if there is not another Government which keeps in view so prominently the general welfare of the people confided to its care or which offers such opportunities for the development and progress of the communities over whom it holds power. Mistakes often occur, it is only the Divine Government that is perfect, but no existing Government is so anxious to promote the well-being of all classes of its subjects irrespective of their racial or religious differences as the case under which we live. From the highest to the most junior officers coming to the country, they are animated with one desire to benefit India to the best of their ability and power. I am obliged to make these remarks to clear the ground for what follows. You are aware that

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there is no homogenial or sense of nationality amongst the various creeds and races that inhabit the soil of India. This is a country of various communities and not of one people, and each community is split up into sections, each divided from the other by religious or sectarian interests of different tendencies. This fact renders the task of Government peculiarly difficult, for it has to watch the interests of each section. This is the general policy of Government and no honest man can deny that this is the wisest and most liberal and beneficient policy. And although the State can assist - and assist liberally - inside efforts for the advancement of a particular community, it can hardly be exposed to favour one consciously at the expense of the other. I say consciously, because some acts, the outcome of the most benevolent intentions, may have the effect of weighing down the scale on one side or the other. But so long as it does not mean prejudice or injustice to any other section, my belief is that the State is perfectly willing to help to the utmost every section and every community. That being so, however unsuited the present system of education may be for our wants, we can hardly expect the State to allow it for our exclusive benefit."

As he says, so also I should say to you. If, as is, I think, admitted, the system of education which is in vogue in India - however well adapted it may be to the needs of other, communities - does not answer all the requirements of those of His Majesty's subjects who profess the faith of Islam, it is for you to define and supply the deficiencies and if the State can aid you without injustice to members of other communities, I feel sure that it will do so.

Lord Curzon has said that no education is complete which is not based upon religion, and the truth of this requires no demonstration, for education can be complete or effective, which does not aim at the formation of character. Secular education alone, apart entirely from all religious training, is merely a discipline designed and affected for the purpose of strengthening and directing the physical and mental faculties, so as to fit them for the calls upon them in the particular direction that circumstances may prescribe as the career of their owners. Education, in its fullest sense, however, means far more than this; for however talented or able man may be, unless his abilities are

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properly directed and applied, so far from benefiting himself or the community, he may become a source of danger to both, exactly in the ratio of his particular capabilities. For instance, a man with genius who has had his faculties trained may hereby be trained to become a curse to society no less than to himself, rather than the blessing he might have been, had he been properly educated in the fullest sense of the word. I remember a case which will illustrate my meaning, which occurred in England, while I was in practice at the bar. A railway company prosecuted a young man for forging and using forged railway tickets. The young man was a draftsman in an engineer's office, and his pay was not large, but he was a wonderfully good draftsman. In the evenings after his work was over, he wanted to go to another town, about ½ an hour's journey away by rail, but as his pay was insufficient to enable him to pay for his ticket, he made ticket for himself and forged the lettering and marks and date upon them and travelled free by means of them for some months. The tickets were so admirably forged that the railway company, though they knew they were being cheated, could not discover by whom for a long time, and at the trial when the forged tickets were placed alongside of real tickets, it was exceedingly difficult to say with certainty which were the genuine tickets and which were the forged tickets. So good were the forgeries. The man was convicted and sentenced to a very long term of imprisonment and all chances of his ever acquiring any such position as his undoubted talents indicated that he had a right to occupy was for ever terminated. Now that man had had a very good education in a sense, but not such an education as fitted him to become a useful member of society. On the contrary, it only made him a danger to society. If he had any education other than a purely secular education, he certainly had not profited by it. No education can be completed and effective, therefore, which does not aim at the formation of character, the training of the moral instincts and the discipline of the mind. The Mussalman attaches great importance to early religious training, and I think rightly, but it is the kind of religious training that is of importance. The object to be aimed at by such training, is to teach lofty ideals and the duty of right thinking as a primary condition of all right living.

It is usually taken for granted that everyone is alive to the benefit of education - that, at all events, every parent who has

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himself had any education is aware of the duty he owes to his children of giving them a thoroughly sound education. But is it so in fact? Do we not see numbers of well-dressed young Mohamadan children playing about in the streets, and, later on as youths idling their time away wherever they can? Even where this is not observable, in practice, do not the majority of Mahomadans feel satisfied that they have discharged their duty to their children "when they have put them under a village pedagogue at the door or sent them to the nearest school? Is that all their duty? As a matter of fact, is not this all that is done in the majority of cases, and after that do they give themselves any further concern about the matter? Directly a child is capable of reading a little, writing a little, doing some simple arithmetic, is not he at once removed from school and his education considered complete? Such children in act grow up in ignorance and are often led into evil ways, and for this the parents are primarily responsible, because they have not taken the trouble to think what sort of education is wanted for their children and how it is to be obtained, or what is necessary for their protection.

I have very little doubt that in insisting upon the importance of early religious training for the young children the object was to imbue their minds, when in the plastic state of childhood, with pure, pious, and lofty ideals as a foundation upon which to build up a useful and practical education; and nothing could be better. But it should not stop there. What is wanted is that as the mind of the child expands and it grows from childhood to youth, the high ideals, the purity and desire for right living should be strengthened and accentuated. Amongst us, Englishmen, the child is taught at its mother's knee all that forms the basis of its earliest aspirations and ideals. When the time comes for it to go to school it is generally sent to a boarding school where its religious education is continued and where by the care of the masters the moral tone of the boys in subsequent life becomes definitely matured, so that on entering college, popular opinion, *esprit de corps* and the result of his previous training are, generally, sufficient to keep him from falling into bad ways, though of course there are many, and here always must and will be many, who all away and forged all their early aspirations and resolves on coming into contact with the world and its many alluring temptations to the young. If I may say so without offence, I think the best place

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for the very young child to acquire its earliest ideas of purity, truth, right thinking and religion at its mother's knee. All the earliest and highest aspirations should emanate from the mother, as in later life the purest and loftiest ideals should be fostered by the wife. No nation can be great which does not honour and esteem its women, and no nation can continue great whose women are unable to understand and take an interest in the aims and ambitions of their husbands, fathers and brothers. That this may be possible, it is, to my mind, of the utmost importance that the education of the girls of the community should be a primary consideration in all educational conferences. There is no more potent factor in the life of a nation or in the life and education of the individuals forming a nation than the position and character of its women-folk. Whether the education of your girls is on a satisfactory basis or not is a matter for you to consider, and if not, what is required and what should be done are important matters to which I would commend your earnest attention.

The child is said to be the father to the man. In this Presidency, the Muslim child starts more severely handicapped than elsewhere, and except perhaps with one or two exceptions, he is everywhere heavily handicapped. Perhaps that is one of the reasons why as a rule the race is so backward. He is more severely handicapped here than elsewhere, because Hindustani is not one of the vernaculars. As a child he has to learn a language other than his mother tongue in order to earn anything at all, and he has to learn it well enough to be able to learn everything by means of such foreign language. In later life, he has in addition to become equally proficient in a third language in order to pass in the necessary vernaculars, and this is no doubt a very real difficulty. Whether it can be obviated in any way is a question you will probably discuss amongst yourselves. For my part, I admit that the only remedy I can see is additional industry. No useful purpose will be served by looking upon it as a grievance. It is not a grievance. It no doubt is a misfortune and as such should be faced and you should consider how best you may meet and overcome it.

The next difficulty is the matter of religious training. The necessary religious training of Mahomedan children is often put forward as an excuse for their backwardness; but as a matter of fact is it necessarily so? Unless the necessary training requires to

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suggest that the religious and secular education can, as an ordinary rule, go hand in hand so as not to interfere the one with the other. It is true that as long as you are able only to send your children to schools where secular education alone is taught and where religious training is not possible, they must necessarily remain handicapped, because they must get their religious training elsewhere and before attending the school. But is this necessary? The ideal school for the Mussalman child is, of course, one where their religion can form part of the curriculum, and this can only be the case where the schools are your own or managed by yourselves.

In this Presidency - and here we are too far away to avail ourselves of schools in other Presidencies - there are only two Mahomedan High Schools (i.e. Schools up to the Matriculation Standard), the Government School - the Madrasa-i-Azam and the Harris High School, which is, in fact, a Mission School where Christianity is taught. The Madrasa-i Azam was originally a Persian-Arabic School supported by the Nawabs of the Carnatic, but about 50 years ago it was taken over by the Educational Department and turned into Anglo-Vernacular School. It is a purely secular school, and its pupils have to go through their religious education before they come to it. It has in times past, I believe, done good work, but of late years it has lost its prestige, and wants thoroughly reorganising. The Harris School is, as I have said, a Mission School, belonging to the Church Missionary Society. It was founded in memory of General Harris, the hero of Seringapatam about 1854, and the foundation-stone was laid by Lord Harris, the then Governor of Madras. The Bible is taught in it. It is now a very good school and is by no means unpopular, I believe, with Mahomedans. This is due to the great personal interest taken in it by successive European principal, by the attention paid to Oriental studies and by the loyalty of old pupils who with very few exceptions, are, I believe, doing excellent service in various State appointments. Elsewhere than in Madras, Mahomedans attend Schools for Hindus, and in all Colleges they are thus mixed. The weakness of any existing departmental school for Mahomedans, alone is that it must be purely secular, and if the school must necessarily be secular there is much to be said for mixed schools, for nothing can be better for boys than competition. The only Mahomedan Schools in the Presidency,

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threatened, and secular schools where it is necessary that the boys attending them should get their religious education before attending them. It is not impossible, however, that even in secular schools arrangements may be made whereby religious education may be provided for in these schools. In the Punjab, I understand, the Government has allowed Mahomedans to arrange for religious education to be imparted to the members of that community on the school premises by those appointed for that purpose and paid by the Mahomedan community. The objection to this course is obvious. The instruction has to be given out of school hours and does not form any part of the curriculum of the school and the result is that the boys begin their day earlier than others and do not commence their secular education fresh. This no doubt might be arranged for here, but whether it would satisfactorily dispose of the difficulty is an open question. This, however, is a matter for you to consider and to make up your minds about.

The ideal Mahomedan School should undoubtedly combine religious and secular education. The boys would then begin their ordinary school-life at an earlier age and without the drawback of having to begin earlier than others. The present religious education given to little boys, being one purely of memory, tends to deaden the faculties and wasted valuable time. If it were given in combination with elementary secular education, the training would be better and time would be saved. At Aligarh both are combined but Aligarh is not a Government Institution. It is managed by Mahomedans and enjoys a grant-in-aid. Another feature of Aligarh is that it is Boarding College where the boys from a distance are taken in and looked after. This is what you want here and in every province of India; a Mahomedan School managed by Mahomedans and assisted by a grand-in-aid and attached to Boarding Houses and Hostels under capable supervision for the accommodation of Mofussil students. The true policy would be for the Mahomedans of this Presidency to take over the Madrasa-i-Azam and work it as a grant-in-aid institution, teach religion as part of the curriculum and so avoid the evils of the present system. This, however, means self-help. The community here are, I know, far from wealthy and whether it is possible for you amongst yourselves and with any help you may be able to obtain from others, whether members of your

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community or not in other parts of the country to undertake this is a matter for you to consider and to consider seriously. You may be quite sure that the Government is always ready and willing to help those who begin by helping themselves. It seems a very big undertaking, but with the energy that has lately been exhibited by the more active amongst your community here, I feel sure that it is by no means impossible. Now is the time to make your effort you determine upon that course, for I believe that steps have been taken to acquire a new site for the Madrasa and I would urge you to strain every effort to create for yourselves an Aligarh here for Southern India as the great Sir Syed Ahmad Khan created for Northern India. Believe me, it is not impossible. You Mussalmans here know how Hindus and other have willingly assisted you in your efforts to make this Conference a success. Do you doubt that they will help you if they see you straining every effort to create for yourselves a school such as you require to enable you to educate your children so as to fit them to become an honour and a credit to themselves, their co-religionists and their country? Far from it; you will merit and will receive their warmest sympathy in your efforts and I doubt not to a great extent will obtain substantial assistance as well. The great point is to get management of your own school. The Boarding House and Hostels can come later. One man can build one set of rooms, another and so on and in time by constant and undeviating determination you will have your own Aligarhs. You must not fold your hands and say, "We are too poor". I fear it is the attitude of mind of most of you to expect Government to do for you all that you want. That is impossible; but I feel sure that, when you have clearly shown your determination to help yourselves, Government will be quite willing to aid you.

As in the days of your past greatness the East was the seat of all learning, so in the present it is to be found in the West. Moreover, the language of the Government is English. It is, therefore, of the greatest importance that all should at the earliest possible moment be taught English and that they may acquire the learning and literature of the West. I understand that Western learning is looked upon with suspicion by many good and learned men of your community, who believe and urge that all that is necessary or requisite for the complete education of the Mussalmans is to be found in the Arabic literature. I hope that this opinion and the views are the views of a very small minority.

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If their opposition is based upon any fear for your religion, I would say to them that Islam has nothing to fear. Islam will never let itself die out. There will always be Ulemas to keep it alive. It is too great a religion to fear that any change of standpoint can materially injure or affect it. Therefore, so far as your religion is concerned, there is nothing to fear. For success in any department of human activity, a high standard of education through the medium of English is absolutely indispensable at the present date. The child should at the earliest possible age be taught English and good English education should grow with his growth and improve with his own development. This cannot be done effectively where boy has to learn a vernacular in order to be taught English by means of it, for the child cannot begin early enough. You want Hindustani teachers to teach English, and for this reason also, it is necessary that you should have your own school or at least have in your hand the management of your schools. They should be provided with teachers of wide culture and acknowledged ability, whose personal influence can mould the students into men of high character.

This, however, of itself is not sufficient. The moral welfare of the boys should be attended to at the same time, and this can only be done by placing them in Boarding Houses, Hostels or elsewhere, under the charge of persons of undoubted by the best possible influences and their characters may be formed - that they may acquire self-knowledge, self-control, high ideals and all the nobler impulses of manhood and at the same time learn to suppress all evil impulses. It is this that is wanting in the present system of education and it is the want of this that may make the difference between the good citizen and the bad. Evil companionship, indifference and the lack of high ideals are sufficient to stultify the best possible secular education. However, great the abilities of a boy may be, unless they are properly directed, controlled and applied, they may become quite valueless. Therefore, I would urge strongly upon you the advisability of making provision accordingly.

There is no Province in which the recommendation of the Education Commission regarding the Mahomedan community have been kept so steadily in view and given effect to as much as the finance at the disposal of the Department would allow as in

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the Madras Presidency. Of the different provinces, Madras takes the lead in the matter of proportional increase of pupils under instruction. Madras also leads the way in the proportion of Mahomedans under instruction to Mahomedan population of school-going age, and this parcentage compares favourably with that of other classes of the community. This, however, does not show that Mahomedans as a class are more educated than the Hindus; for the figures include a very large proportion of pupils in indigenous Koran school and elsewhere, where the education is merely nominal.

The figures relating to higher and professional education however are, not all encouraging. The portion of Mahomedans in all India in arts college is less than one-third of their proportion in the general population, and though in the proportion in professionable colleges is slightly greater, almost half of the total are to be found in the North-West Provinces.

In this Presidency, though there is progress both in male and female education in Primary schools, it is slow. In Lower Secondary schools, it is distinctly bad, and in Higher Education, deplorable. In the year 1891-1892, the percentage of boys at school to boys of school going age of the Moslem population was 42.2 per cent and of girls 8.2 percent, but 33 boys only passed the Matriculation and 2 only took the B.A. degree. In 1899-1900 the percentage was 52.8 boys and 10.4 girls. 22 boys only passed the Matriculation, 17 passed the F.A. and 11 only took the B.A. degree. Of these 11.5 only passed the English Language Division of the B.A. degree, the number of boys in public Primary schools was 57,704 besides those in private advanced schools, elementary and Koran schools but in the Lower secondary schools there were only 1,529 a most appalling difference; and, as I have, only 11 took the B.A. degree. Not a single Mahomedan qualified for the M.L. in Medicine, Surgery, Engineering or Teaching. The University Calendar which includes Mysore, Travancore, and Hyderabad shows that

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out of	7,230 graduates	57 only were Mahomedans		
"	5,707 B.A.'s	43	"	"
"	116 M.A.'s	2	"	"
"	900 B.L.'s	7	"	"
"	11 M.L.'s	none	"	"
"	150 Licentiates in Medicine and Surgery	none	"	"
"	35 Bachelor of Medicine and Surgery	none	"	"
out of	6 Drs . of Medicine	none were Mahomedans		
"	73 Bachelors of Civil Engineering	none	"	"
"	232 Licentiates in Teaching	none	"	"

This state of things is not due to any want of ability on the part of Mahomedan boys. Those who have had experience of Mahomedan pupils in Colleges can bear unqualified testimony to their intelligence and the remarkable successes that have attended some of the Mahomedan students from the North, who have proceded to England for the study, show that Mohamedan youths are perfectly able to hold their own with the most advanced of the Hindu fellow-subjects. It is a matter for deep regret, therefore, that so few persue their studies further than the primary or even Secondary stage. Is the reason to be found in some of your national characteristics? Is it apathy? Is it caused by your essentially religious character which refuses to recognise any system of education as complete which does not combine religious with secular education? Is it partiality to your own literature, your own arts, your own sciences? Is it your non-adaptability to one of which it must appear to be founded upon some religious text or texts in the Koran, the Hadis (precepts of the Prophet) or the opinions of the Ijma (the learned in Religion) - an immobility which led a distinguished Anglo-Indian writer to inope that

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"Islam was meant for Arabia, not for the world; for the Arabs of the Sixth century, not for the Arabs of all time." If so the problem of Mahomedan education in India can only be solved by framing a system of education which could combine a graduated system of religions with secular education and which while paying due regard to the conserving of all that is best in the science and literature of Islam would let in the sciences and literature of the West, so as to enable the student to keep abreast of the times and take his right place amongst the rising youths of the India of to-day. It was this happy combination that was conceived by Sir Syed Ahmad in framing the curriculum of the M.A.O. College at Aligarh and this it is which has enabled it to achieve its remarkable success.

It is time, therefore, that something was done and done quickly if the members of the community here are to hope for success and employment in high or lucrative posts. Is it to be wondered at in the face of the above figures that though there are in Government services as large a proportion of Mahomedans in comparison with their numbers as any other community, the positions that they occupy are inferior? Government is bound to employ the best men irrespective of their creed, and the only test at present in vogue is the education test. Some no doubt will say :- "The fault is not ours. Government should do more for us." I tell you Government have done all they possibly can at present and unless you better yourselves and help yourselves, Government cannot do, more without injustice to those of other creeds to whom they owe at least the duty of acting impartially to all. This is what I find stated in the report of the Director of Public Instruction for 1899-1900. "The special attention of this department has for many years been directed towards the development of Mahomedan education... Exceptional assistance has been rendered to this community.... Mahomedans have long been enjoying the privilege of paying half fees in all public schools and colleges and Mahomedan students who undergo training for the profession of teaching are given an increased rate of stipends from Provincial Funds. Under the Grant-in-aid Code all schools for Mahomedens are treated as poor schools irrespective of the proportion of poor pupils. Favourable rates of Salary Grants are allowed to teachers employed in schools intended for Mahomedans and Results Grants are given to Mahomedan boys

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at 25 per cent higher than the standard rates. Finally in dispensing of official patronage the claims of Mahomedans are kept in view, and if the proportion of the members of the community entertained in this department compares unfavouraly with that of other communities, it is due to the fact that very few Mahomedans who offer themselves for employment satisfy the conditions of admission to the Public Service.". In another place I find - "As in the previous year 6, 7 and 10 scholarships were allotted for Mahomedan male pupils..... but as many as 7,9 and 24 Mahomedan boys were awarded scholarships. Besides these 4 scholarships were given to Mahomedans to enable them to prosecute their studies for the B.A. degree examination." In addition to this, there are the Khandani boys' scholarships, whereby the Government has in the last five years spent about Rs. 700 *a* year in scholarships to assist in educating no less than an annual average of 45 children of Carnatic stipendiaries whose stipends do not exceed Rs. 50.

The expenditure on Mahomedan and Mapilla schools for the year was Rs. 2,33,525 and what is the result? 11 B.A.'s of whom 3 only passed the English Language Division and 17 passed the F.A. examination.

This is a sad account to give to those of your more fortunate brethren from the North, but it is time that they came to your assistance to show you how you may better yourselves. They are more fortunate than you are. They, I hope, are not so poor, but at any rate they have what seems to me the typical school for Mahomedans. Let them teach you the absolute necessity for a well-managed school managed by yourselves where religious and secular education are taught together, where the masters are able to gain the respect and affection of the community and of the students where the chief stress is laid on teching English thoroughly and from the earliest possible moment, with a view to enable the students to acquire the literature of the West and to become useful and valuable members of society alike respected and respecting themselves and where these who have finished their education look back from the safe vantage of their assured position with affectionate memories and for the sake of their Alma Mater and the memory of its founder all traverse the length and breadth of India to assist all of their nationality to improve

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themselves and their children by pointing out to them the advantages they have enjoyed.

I am told, and I know it is true, that the community here is very very poor. It has become so because they have allowed their opportunities to pass by. Unless you wish to be submerged entirely it is how absolutely essential that you should do something to save your children and to enable them to enjoy the benefits that you have missed. It can be done. Are you too poor to incur a large expenditure upon ceremonies? For such purposes you all, however poor, do get money, and how does it benefit you or your children? Does it add to your dignity or position to tie a millstone round your necks for the rest of your lives, and a few ignored and foolish people may say what a great man you are? If any useful purpose is to be served by so sacrificing yourselves, let the purpose be the best imaginable. Let it be of lasting benefit to your children, but don't waste your substance in the ostentation of a day's display? Have your ceremonies, if necessary, but reduce the expenditure and spend what would otherwise be wasted in display on the education and advancement of your children. Let the more wealthy amongst you set the example and others will follow it. Organise yourselves. Let every member of the community add his contribution, however small, to a fund which can be applied to the purposes of education. I observe that your appeal for assistance by getting people to promise to support a student has not fallen dead, but has been promptly responded to, and I would call your attention to the fact that some are promised by those who are not members of your community. Let the richer members of your community assist their poorer brethren with generosity and promptitude. Here there are no Sir Syed Ahmeds and no wealthy men of your community who can establish a second Aligarh for Southern India. You must do it for yourselves and you can only do it by persistent self-sacrifice; but if you flinch now, your opportunity will be lost to you for ever and the residue of a once mighty people will sink without hope of resuscitation.

Gentlemen, you who have come from other parts of India you who have initiated the idea of holding your Conference here we owe you a twofold debt. Let me on behalf of the members of your community thank you as well for holding the Conference

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here as for coming so far to assist with your presence, your experience and your counsel those who need it sorely. I fear, so far as any actual benefit to your great College at Aligarh is concerned, we cannot hope to help you materially. I feel sure, however, that you will not regret your attendance here, for hope that this session of the Conference may form an epoch in the history of the members of your community in this part of the country and may so stimulate their energies as to cause a complete change in the future aspect of the Mahomedan education of this Presidency. Don't let this Conference conclude without pointing you the advantages you have enjoyed and showing how usefully to organise this Presidency and each Presidency of India, so that all the Mussalman inhabitants of the Empire may be approached to assist in the great works of the education of your community, the benefits of which you have enjoyed and which you demonstrate by your presence and your enthusiasm in advocating its advantages to others. Each Province should be thoroughly organised throughout India, so that every town in which there are Mahomedans may be convassed and no street or individual overlooked. Some of you no doubt have seen a snow ball of the size of a tennis ball by the process of rolling become an enormous mass. Organise yourselves so that the ball of suscriptions towards an Educational Fund may be continually adding to itself small particles of contributions, become a length a massive fund sufficient to endow your College and other similar colleges in every part of India. Those who are not in a position to assist pecuniarily can at least give their time and energies and in this way aid also. If each member here undertakes to canvass a district or a town or even a street - not once, in once every month - and gets another or several others or several others subscriptions, if they are only continuous, you will be able to raise funds sufficient to entirely alter the aspect of Mahomedan education in India, sufficient to carry out the original intention of Sir Syed Ahmed by enabling you to make Aligarh College into a University and to raise in other parts of India colleges based upon the principles that guided that great benefactor of his community, when he found what I have ventured to call a typical Mahomedan College. I suggest, that you should, for this purpose, establish a National Fund to which all subscriptions and donations towards education should be given and that out of it each Province should be assisted in proportion to its needs.

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Gentlemen, let me thank you for so patiently listening to me. I have occupied much of your time in speaking of Madras, but had I not cause? I have had to say things which, I fear, are unpleasant to many of you, but it is not the act of a friend to flatter or cajole you with pleasant words, and I have said what I felt was true and have spoken only with a wish to assist you to help yourselves. If you don't help yourselves no one can help you. Government has already done what it can for you, at all events, in this Presidency, and until you show that you are determined not to allow yourselves to sink into oblivion until you shake off the apathy which is your most marked characteristics - until you are prepared to sacrifice your love of ostentation by limiting your expenditure upon yourselves and your necessary ceremonies and devote what would otherwise be so wasted to the education of your children, until you organise yourselves and raise funds so as to enable you to take your education under your own management, so as to conduct it as you may think fit. I fear, you will find it hopeless to appeal to Government for further assistance. Don't therefore, waste your time in discussions, that must necessarily be futile, but apply your minds to ascertaining the cause of and the remedy for the present deplorable state of the education of your community. Depend upon yourselves and your own efforts alone; and if it can, and as it can, Government will assist you and all will fully appreciate that the Mussalmans of India are not effete.

Resolutions Unanimously passed-

RESOLUTIONS

1. That the Conference deeply laments the death of the late Queen-Empress Victoria, who, to the end of her gracious reign, had evinced in various ways her deep interest in the cause of Muhammadan education in India.

2. That this Conference mourns the death of H.H. Amir Abdur Rahman Khan of Afghanistan.

3. That this Conference offers its most respectful and loyal congratulations to His Majesty the King-Emperor of India on his accession to the throne.

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4. That in the interests of Muhammadan education the organisation of the Government Madras-i-Azam, on the lines suggested by the Board of Muhammadan Education, is urgently called for, and a Boarding House under the management of the Head Master should be attached to it.

5. That the existing Madras Executive Committee of the Muhammadan Educational Conference be confirmed as the permanent Madras Presidency Muhammadan Educational Association acting as the Provincial branch of the Central Standing Committee and giving effect to the Resolutions and recommendations adopted and made by it from time to time in so far as they concern the Madras Presidency-with power to add to their number.

6. That this Conference requests the Government of Madras to recognise Hindustani an official language in Government Departmental Examinations seeing that its exclusion from the list of recognised languages operates unfavourably upon Mussulmans who wish to enter the higher branches of Government Service.

7. This Conference re-affirms the desirability of establishing a Central University for the Muhammadans of India.

8. That Fund to be called the Muhammadan National Fund of Southern India be started and kept open for five years with the combined efforts of Madras and District Committees for the purpose of endowing permanent scholarships in the various branches of higher education and also for meeting the other immediate educational needs of the community including, if possible, the establishment of High Schools or Colleges.

9. That this Conference is of opinion that the time has come when, along with the spread of education, educated and enlightened Muhammadans should try to reform those evil habits and social customs which

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are ruinous to themselves and contrary to the Islamic Law, and that the Conference adopt such reforms as one of its aims.

10. That the Government be requested, in all places containing a considerable Muhammadan population to make arrangements for teaching Hindustani or Arabic as a second language in all Colleges or High Schools maintained by Government or Local Boards.

11. That this Conference offers its thanks to H.H. the Nizam for his princely munificence in establishing a Department called the Mahekama-el- Ulum-wa-Fonoon, which promises to be of the greatest use in maintaining the ancient branches of Muhammadan learning.

12. That it is necessary that religious instruction should be given to Muhammadan boys side by side with secular education; and that with a view to achieve this end, the Government of Madras be requested to grant permission to Muhmmadans to make their own arrangements for imparting religious instruction in Government, Municipal and Local Board Schools during school hours on the lines sanctioned by the Governments of the Punjab and the N.W.P. and Oudh.

13. That having regard to the impoverished condition of the Muhammadans of India steps should be taken for opening Technical Institutions, from which immediate benefits are likely to accrue to them.

14. That the teaching of the Koran and elementary religious instruction should form a part of the curriculum of Muhammadan aided schools maintained by the community with a view to bring about the amalgamation of the Maktabs and Primary Schools.

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15. That a better set of Hindustani text-books than those now in use (those prescribed in the Punjab University by preference) should be introduced in the schools and colleges of the presidency.

16. That this Conference is of opinion that the interests of Muhammadan education in the Madras Presidency and the Province of Mysore have suffered for want of adequate Muhammadan Inspecting Agency and lays stress upon the desirability of increasing the present strength of the agency, not only in the subordinate but in the higher grades of the Inspecting service also.

17. That with a view to place female education among Muhammadans in Madras on a sound and proper footing it is necessary that the Hobart Girls School be recognised and another school started to meet the requirements of the northern portion of the city,

18. That after paying all the expenses of this Conference any balance remaining should be equally divided between the Central Committee and the Local Committee in order that agents may be paid and other means taken to keep this movement alive and that such sums be vested in the name of the Central Committee at Aligarh and the Local Committee here.

THE *"MADRAS MAIL"* COMMENTS ON THE CONFERENCE

The Mahomedan Anglo-Oriental Educational Conference which closed its sittings yesterday, is the most important event which has ever taken place in Southern India in connection with Mahomedan education. The Executive Committee has done its work well, and the arrangements seem to have been highly satisfactory. The fine pandal in "Cathedral Gardens" was admirably adapted to its purpose, and the large assembly gathered together, day by day, should be a great encouragement to the organisers of the Conference, if only the interest now shown results in useful practical measures, the meeting of the Conference here will be fully justified.

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The Hon'ble Mr. Justice BODDAM, the Chairman of the Conference, struck a true note in his admirable opening address. Without a word of flattery, or any, attempt to hide defects, he showed plainly wherein the present weakness lies, and pointed out sound and broad lines of policy. It is well to know the weak points of a case it is better still to have true principles the following out of which can bring the remedy, enunciated so clearly. The necessity for combining religious and secular education, the advantages of the residential system as an aid to moral training and the development of character and the absolute need of self-help were all dwelt upon, and in the discussions which followed were fully emphasised and illustrated. Mr. BODDAM also pointed out, that which we have frequently stated, that the simplest and best method of obtaining all these advantages is the adoption of the grant-in-aid system, which alone can give to managers of schools the freedom needed.

The proceedings commenced on Friday with an Address of Welcome to the visitors by the Reception Committee, and loyal Resolutions on the death of the late Queen-Empress also and on the accession of the King-Emperor. The Conference also expressed its sorrow at the death of the late Amir of Afghanistan. After these preliminaries the real business of the Conference began. The Resolutions seem carefully drafted and cover most, if not all, of the needs of South India Mahomedans. Some are more important than others; and to these we shall call attention. It is proposed to establish a boarding house in connection with the Madrasa-i-Azam, which will soon be removed to more spacious quarters. This will undoubtedly meet a great want and is a most important step to take.

There is always a danger lest feelings excited by such a Conference should soon subside, and the enthusiasm now stirred up should die away, when the practical difficulties have to be met. We are, therefore, very glad to find that the existing Executive Committee will be confirmed as the permanent "Madras Presidency Mahomedan Educational Association", to work in connection with the Central Standing Committee. There is a dead weight to indifference to be moved aside, and not a little prejudice to be overcome, and the committee will need long and patient endeavour to realise the ideals set before it. Still, the sympathy

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and help it will get from its affiliation to a larger and more experienced body combined with the local knowledge it possesses, should make it a powerful instrument for good in the future.

Naturally, there will be some difference of opinion on some of the proposals. We are not sure that the desire to have Hindustani recognised as an official language is wise, nor do we see how it can be done. For all puposes of official duty, a Mahomedan employee must, in most Departments know Tamil and Telugu, for Hindustani is not anywhere in South India the vernacular language of the people. It does undoubtedly handicap the Mahmomedan young men who have to gain a working knowledge of two Hindi vernaculars, whereas a Hindu lad has only to learn one other; but no permission to pass in Hindustani will qualify a lad for service in a District the vernacular of which he does not know. He will thus be unfit for work in many Districts, and his opportunities of promotion will be lessened by one-half. We doubt, too, whether Mahomedan officials have ever found any practical difficulty in gaining the knowledge required, or have lost promotion by the operation of the present rule.

The grievance seems to be rather sentimental than practical. Some of the speakers supported the proposal on the grounds that Hindustani was a growing language, with a good and increasing literature, and that so, it was worthy of this recognition by Government. The facts are so, and too much praise cannot be given to it as a language and to the excellent works now produced in it by men like HALI and others; but that does not meet the practical difficulty of administration in Districts in South India, where it is not spoken . The University of Madras does so honour Hindustani, for it alone of all the Indian Universities allows a candidate to offer it as the second language in a Degree examination. It was a curious commentary on the desire to get Hindustani honoured that most of the speakers did not use it, but spoke in 'English, when urging its claim to recognition.

The Resolution on the desirability of establishing a central University for the Mahomedans of India has more than a local interest and is apparently re-affirmed at each Conference. So far as this means the promotion of residential Colleges there can be

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no difference of opinion for in no other way can young men be so well fitted for the battle of life. But if it means a University to confer degrees on Mahomedan students alone, we doubt very much, whether it is advisable. It is not, however, clear whether this is meant, or according to one opinion the existing Universities would continue to give the degrees in the various faculties. The idea seemed to be that the Mahomedan University would certify in some way to the religious knowledge of the graduates. The Resolution was carried unanimously, but we doubt very much whether the majority of those who voted for it understand the subject at all thoroughly. That a University of affiliated residential Colleges would be practicable, a good thing, all will admit, but why would it be confined to Mahomedan Colleges ? It would be better for them to have competitors. The Viceroy, at his late visit to Aligarh, without committing himself to an opinion on this subject, cordially supported the residential system and admitted that there could not be got from a University which consisted of little but an examining Board, or Boards, that lofty ideal of education, that, sustained purpose, or that spirit of personal devotion that are associated with the historic Universities of England. So far, then as this Resolution emphasises the value of Residential Colleges such as Aligarh it must do much good, but a Residential College need not be a University.

His Excellency the Governor paid a visit on Saturday morning to the Conference. The Secretary to the Conference, Nawab MOHSIN-UL-MULK BAHADUR, in welcoming the Governor made an exceedingly good speech in Hindustani, explaining the objects of the Conference and stating that he and others had come to try to help the Mahomedans of the South and to urge them to self help. The speech was admirably translated into excellent English by a Mahomedan gentleman from the Punjab. It was really a brillant piece of work and reflects the utmost credit on the Aligarh College, where, we believe, he was educated. The Governor, it will be remembered, replied in a very sympathetic manner.

The other Resolutions dealt with details of a more or less important nature and met with approval. The question of combining religious and secular education was fully discussed. It is proposed to request Government to allow Mahomedans to

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make private arrangements for imparting religious instruction in Government. Municipal and Local Board Schools. How far this can be done without prejudice to the neutral position of Government as regards religious education we are not able to say. It seems that some satisfactory method has been found in North India. Nawab MOHSIN-UL-MULK BAHADUR was not apparently much in favour of this Resolution. He pointed out that similar Resolutions had been passed at previous conferences; but the net result was that only in one school had a religious teacher been paid for. He considered it useless they were prepared to find the funds for at least three years. No doubt, the question of expense will prove a difficulty but the conference did well to pass a Resolution affirming the importance of religious instruction.

Another Resolution on a similar subject dealt with religious instruction in aided schools maintained by community. It is proposed to make the teaching of the Koran and elementary religious instruction compulsory ' in them. The Resolution does not say who has power to compel; certainly it is not the Educational Department. The object aimed, at the shortening of the time now passed in getting up parts of the Koran by rote, and uniting this with a proper system of elementary education, is one which, if attained, will do very much to improve Mahomedan education. But it requires no Resolution to enforce it. It is in the power of managers of such schools to do it now, and, if they will not, no one can compel them to do it. Perhaps, however, the discussion will help to form a healthy public opinion and so reform may come in time. The Executive Committee showed considerable boldness in submitting a Resolution on social reform. We gather that, though passed, it is by many disapproved of not so much for itself, as that it may strengthen the opposition to the cause of liberal education. It may do so but we think the time has now come when the more intelligent men must have the courage of their convictions and brave the opposition which will be raised.

We think the debates should have been carried on in Hindustani. Far too many speeches were made in English, and we doubt whether much of what was thus said was understood by the majority of the audience. It is not men well educated in English who need to be instructed and led in the right way, but those who

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have not given any attention to Western learning. To all such a great part of the proceedings must have been hopelessly unintelligible. The general result of the Conference, we think, will be that Mahomedans here, who have their doubts about Aligarh and all that gather round it, will be reassured, for they will see how the education there, liberal and sound produces men of culture, of manly bearing and good Muslims. That is something gained. The large attendance from day to day is a sufficient answer to those who were indifferent to the holding of the Conference or secretly opposed to it.

There has been much discussion, and the question now is, what practical results will follow. Liberal pecuniary aid is needed, constant and close attention must be paid by the Madras Presidency Mahomedan Education Association to educational matters, and, above all, the spirit of self-help so highly praised by Nawab Mohsin-ul-Mulk Bahadur, must be shown to a far higher degree than it has ever been seen here. So far the Conference has been a success it remains to be seen whether its influence will be abiding or not. We hope that it will, and that a new era of enlightenment and progress will with the coming year, open out before the Mahomedans of Southern India.

THE *TRIBUNE* COMMENTS:

The Hon'ble Mr. Justice Boddam, who presided over the deliberations of the Mohammadan Educational Conference in Madras, delivered an excellent address which will, we hope, be read with interest and profit in all Islamic circles throughout the country. Although Mr. Boddam addressed only those who were present at the Conference, and he confined his remarks to our Mohammedan brethren of the Madras Presidency, his words deserve a wide circulation. They contain matter for serious thought by Mohamedans of all sects and classes. It is not easy to get true and sincere friends, but when ones you have secured any such, the utmost possible attention should be paid to any advice that they may be please to offer. There can be no doubt whatsoever that in Mr. Justice Boddam the Mahomedan community is fortunate to have a warm and true friend, and in our opinion they cannot be better than follow the sound advice he has given them.

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Mr. Justice Boddam referred to the present unsatisfactory condition of the Mahomedans of the Madras Presidency. The Mahomedan community, he said, was without acknowledged leaders. It had no organisation or cohesion. It was split up into small bodies without any definite national aims or objects. It had been, he went on to say, found impossible to select from the community in Madras any one who had the necessary qualifications, and enjoyed the general confidence of his community, to act as President - owing principally to the suspicion, jealousy, and ignorance of a large part of the community. This certainly is a very deplorable state of affairs, and the best endeavours of all the friends and well-wishers of the community should be directed towards amending it. The Mahomedans of the South have to recognise that they are a community having one common object at heart, to achieve which they should lay aside all their differences and jealousies, and that it is their duty to work together for the benefit and improvement of themselves and their descendants.

The dissemination of Western culture of a high order amongst the Mussulmans of India and the conservation of all that is best in their sciences and literature, are certainly excellent objects, and must command, as Mr. Justice Boddam observed, the support of all who have the welfare of the community at heart. The active endeavours for educational advancement made by the Mahomadans of the Punjab and Northern India generally are appreciated by all classes of His Majesty's subjects, and it is the sincere desire of all who wish the Mahomedans well that this commendable activity may find numerous imitators in Southern India. Mr. Justice Boddam spoke nothing but the truth when he said that self-help and "self-reliance should be the watch-word of the Mussalman community, if they are to regain the position they have lost. Indifference must give way to a due appreciation of the gravity of their situation. In the struggle for existence the weaker must be crushed, and this holds good as much in the case of communities as in that of individuals." There are men who give the Mahomedans a quite different advice. They tell them to rely in the main upon special favours and special facilities which the British Government would grant them at the cost of other classes and communities in the dominions of the King-Emperor. These men are no friends of Mahomedans. In fact, they are their worst

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enemies. As Mr. Justice truly observed, "Knowledge is power. It is the backward, ignorant and consequently prejudicial who go to the wall. Those who keep up with times, who take every opportunity of acquiring and adding to their knowledge, are the men who come to the front and who get positions and honours." There are men among Mahomedans who find the contrary policy somewhat to their personal advantage. By hammering the prejudice of narrow-minded officials here and there, they manage to secure berths in the public service and other worldly benefits for themselves and their relations, but to their community at large their action does no good whatsoever. In fact, in the long run the community as a whole loses. It loses in self-respect in dignity, and ultimately in material comfort.

The British Government has, in all parts of India, provided the Mussalman community with special facilities in the matter of their education. Special scholarships have been instituted tenable only by Mahomedans, lower rates of tuition fee have been allowed them, and special grants-in-aid have been made to the Schools and Colleges they have started. As Mr. Justice Boddam showed, everything that was possible has been done by the State to encourage Mahomedan education in Southern presidency. The special attention of the Education Department has, for many years, been directed towards the development of Mahomedan education. Exceptional assistance has been rendered to the community, Mahomedans enjoy the privilege of paying only half rates of fees in all public schools and colleges; Mahomedan students under training as teachers are given an increased rate of stipends from Provincial funds, and under the grant-in-aid Code all Schools for Mahomadans are treated as poor pupils. Favourable rates of salary grants are allowed to teachers employed in schools intended for Mahomedans and Results grants are given to Mahomedan boys at 25 per cent higher than the standard rates. In dispensing official patronage Mahomadans are specially kept in view. It will be seen that Government has done all that it could to help Mahomedans, and that it can do no more. The best and most useful advice that could be given now to the Mahomadans all over India is that they should make self-help and self-reliance their guiding motto. As Mr. Justice Boddam said, Government is bound to employ the best men irrespective of their creed, and the only test at present in vogue is the education

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test, and the Mahomadans must do their very best to qualify themselves for passing that test. Justice Boddam said that the Government had done what it could to help the Mahomedans, and that unless they bettered themselves and helped themselves, Government could not do more without injustice to those of other creeds to whom they owed at least the duty of acting impartially to all. It is true that the most devoted advocate of special facilities for Mahomedans cannot, in ordinary fairness, claim more than what has been already done for the community. God helps those who help themselves.

Mr. Justice Boddam exhorted the Mahomedans to give up their present lathargic attitude, and bestir themselves in promoting the educational advancement of their community. We quite agree with him that the excuse of poverty put forward by the Mahomedans of the South is really no valid excuse. Our Mahomedan fellow-countrymen must remember that everywhere in the world it is the poor who have to pioneer and successfully conduct the struggle for advancement and that for this is needed a singleness of purpose that knows no obstacle and ultimately overcomes all difficulties of any kind. Men of wealth in all parts of India and among all communities are, as a rule, backward in helping forward the welfare of the community and the country. The Mahomedans in this respect labour under no special disadvantage or difficulty. The problem of the moral, intellectual and material progress of India would not at all be difficult of solution, if our country-men who have money did their duty towards themselves and their fellow men. The rich and the wealthy are, as a rule, indifferent in matters relating to the welfare, whether education or industrial of the country. But this indifference of the rich is really no excuse for the poor to sit and do nothing. On the contrary, it should serve as an incentive to the poor to put their shoulders to the wheels all the more determinately and strenuously what is wanted first of all is cooperation among all sections of a community. Internecine jealousies and personal squabbles are always fatal to national advancement. Perseverance and determination that knows no hesitation in the face of temporary failure or reverse, and a high character coupled with the absence of self-seeking of any kind - these are the qualities that are needed in all good workers for the possible weal, and thank God, it is in the poor of the poorest among

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us to acquire and cultivate them. History is full of noble examples of individuals who have achieved signal success in undertaking means for the national good, in the face of difficulties and obstacles that appeared to be insuperable but which disappeared before a disciplined and determined will.

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THE SIXTEENTH MOHAMMADAN EDUCATIONAL CONFERENCE; HELD AT DELHI, DECEMBER 29-30, 1902

PRESIDENT; AGA KHAN III (SIR AGA SULTAN MOHAMMAD SHAH) KCIE, GCIE, GCSI, GCNO.

Born at Karachi, 1875; grandson of Aga Hassan Ali Shah, 46th Imam of the Ismailia; was honoured with the title of Aga Khan by the Shah of Persia; the family left Persia and settled down in Sindh; Later Bombay; the British conferred on him the title of His Highness, 1845, for his services; received English education privately by English tutors; learnt Arabic, Persian and French also; toured England, France, Germany and spent major part of his life there; hereditary chief and religious head of Ismailis in India and Africa; moved in aristocratic circles in Europe and met Queen Victoria, Sultan Abdul Hameed of Turkey and Qaiser of Germany; staunch supporter of the Aligarh Movement and worked very hard for collecting money for the foundation of the Aligarh Muslim University; wanted to create a Muslim Oxford at Aligarh; attended the coronation of the King , 1902; Presided Mohammadan Educational Conference, 1902; led Simla Deputation to Lord Minto, 1906; played active role in the formation of Muslim League; Permanent President All-India Muslim League, 1907-1913; stood for Hindu-Muslim Unity at Allahabad, 1911; Presided over All Parties Conference Delhi, 1929; led delegation to Round Table Conference 1931-32; led Indian Delegation to League of Nations, 1932, 34, 36; elected President, League of Nation, 1937; led Muslim

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delegation to Muslim countries for better relations between the Government of India and West Asia, a loyalist and a very distinguished personality on whom the British Government conferred highest titles.

PRESIDENTIAL ADDRESS

The *Pioneer* wrote the following:

A telegraphic notice has already appeared of the address delivered by His Highness the Aga Khan in opening the Mahomadan Educational Conference at Delhi, but most of our readers will be very willing to have the opportunity of following this remarkable speech at greater length. Among those present at the opening session were the Governor of Bombay, the Lieutenant Governor of the United Provinces, the Resident at Hyderabad, Sir Howard Vincent, M.P., and the Nawab of Loharu and Vaora. After acknowledging the attendance of these distinguished visitors the Chairman said:

Though education is our theme, we are deliberating upon something more important than the suitability of this or that text book or this or that course of study. We are, if I understand the purpose of this Conference aright, considering what in modern times, are the ideals we must hold before our people and the paths by which they can attain them and upon the right answer to those questions depends no trifling matter, but nothing less than the future of Indian Moslems.

We are undertaking a formidable task, when we attempt to correct and remodel the ideals of our people. But for the task before us, we Indian Mussalmans possess many advantages; we have the advantage of living under a Government which administers justice evenly between rich and poor and between persons of different creeds and class; in the second place, we enjoy complete freedom to device plans for the amelioration of our people. We have no reason to fear that our deliberations will be abruptly closed if the propose schemes of education other than those approved by Government. We know that no book and no branch of knowledge will be forbidden to us by official command and, lastly, we know that, under the protection of British rules, we shall be allowed to work out to the end any plans for social

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and economic salvation which we may devise. Our wealth will not excite rapacity, nor our advancement in learning awaken the jealousy of our rulers. More than all this, we are members of a polity in which the opportunities for advancement in wealth and learning are greater perhaps, than in any country in Asia, if only we have energy and wisdom to make a right use of those opportunities.

These are privileges which our co-religionists in Turkey or Persia, who are not British subjects, do not possess. In those countries the opportunities for growing wealthy in commerce and industries or in the independent liberal professions can hardly be said to exist, and in both of them the pursuit of learning and freedom of thought are fettered by restrictions. We, Moslems of India, therefore, enjoy unparallel advantages, and we occupy among our co-religionists a unique position, and, if we properly utilise them and realise our duties, we ought to lead the way and constitute ourselves the vanguard of Islamic progress throughout the world. Here in India we can develop our own ideals of society, we have freedom in which deliberate upon them, and we have security from internal and external enemies. We may carry our plans to maturity without fear of internal trouble or external aggression. Our brethren in Turkey and Persia must give their first thoughts an unceasing attention to military preparation and diplomatic arrangements lest, whilst they are evolving schemes of progress, illiberal and autocratic European states should swallow up their independence and thus they should, at one blow, lose for ever all chance of future development. But we, who have beneath the liberal rule of England have here all the chances that a people require of developing our own individuality according to our own ideas.

And now gentleman, let us direct our attention to a question with which your conference is intimately concerned, namely how have the Indian Moslems taken advantage of the chances which Providence has placed in their way? We must all acknowledge the scheme and regret that so far we have failed. Throughout the whole length and breadth of India how many national schools are there in existence which educate Moslem boys and girls in their faith and at the same time in modern secular science? Is there even one to every hundred that our nation needs and which

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we should have established, had we been like any other healthy people? There are, indeed, a certain number of old-fashioned Maktabs and Madrasas which continue to give a parrot like teaching of the Koran, but even in these places no attempt is made either to improve the morals of the boys or to bring before them the eternal truths of the faith. As a rule, prayers are rarely repeated, and when said not one per cent of the boys understand what they say or why.

Let me take another example of our failure to fulfil our obvious duties towards our co-religionists. During the recent famines no national effort was made to save Moslem children or to bring up the Moslem orphans of famine stricken parents in some special technical or elementary school. This surely was a public duty which could never have neglected in a healthy society.

Again, in Mahomadan society we too often hear futile laments over the loss of political power, but we must remember that in the modern world a monoply of political power, such as Moslems once held in India, is neither possible nor even desirable. Now that general liberty is given to all, the monopoly or even a desire for the monopoly, of political power is both immoral and of no benefit. The just man does not even wish to possess privileges to the necessary exclusion of others. On the other hand a desire for industrial and financial; preeminence is perfectly legitimate, because it is obtained by that free competition of the energies of individuals without which rapid progress is perhaps impossible. But here again our community has signally failed to take advantage of that peace, justice and freedom which we all enjoy under British rule. We have neglected industry and commerce just as we have neglected every other opportunity of progress.

The general apathy which pervades every walk of life is the sign of a moral disease and what I will ask you to consider with me today are the causes of this terrible disease, and I will especially invite your attention to this point. As the causes of this disease, to use a medical phrase, congenial and accessary, i.e. are they part of the faith or are they accidental and acquired? That this disease is accidental and no necessary development of the faith, is shown not only by the political progress made by Islam

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during the first twenty-five years of the Hijra, but by the high standard of duty, morality, truthfulness, justice and charity that was general in Arabian society during the glorious reigns of Abu Bakr and Omar, and this high standard prevailed, mind you, amongst men whose early youth had been passed either like the Koraish aristocrats in the lazy and dissolute society of Mecca before the conquest, or like the rank and file, in Bodouin brigandages in revengeful murder and in deeds of violence. Islam made heroes of such men, not only in the battle field but in the more difficult daily sacrifices of healthy and patriotic society. As a body they were law-abiding, just, full of charity, and true to their engagements, so that the conquered Persian peasants looked upon their just Arab conquerors as a god-send, very much as the Indian agriculturists welcomed the English whenever they overthrew a corrupt and cruel Native State from 1700 to 1858.

All this, continued the speaker, shows that Islam does not necessarily lead to apathy and want of devotion to duty. We must, therefore, consider what the real causes are of this supineness which we are compelled to recognise as universal in Moslem society today, a supineness all the more remarkable under the benign rule of English, where a little self-sacrifice would enable us to achieve greatness; for true greatness, in modern times, consists in pre-eminence in learning, wealth and intelligence, and such pre-eminence we might attain with constant effort. I believe that this disease cannot be assigned to any one single cause, but I will, with your permission, enumerate four causes which, in my judgment, have had a paramount influence in introducing this apathy, this moral torpor, in Moslem society, and you will notice that all the causes of which I speak have been in operation for a very long time.

The first cause His Highness continued, was the tendency to withdraw from the affairs of the world which he traced back to the days of Omar. He said:

The most genuine and the most moral of Moslems often tell you, as they have a thousand times told me, almost in identical terms at Constantinople or Cairo, at Bombay or Zanzibar, that as long as they spend their energies in prayer and pilgrimage they are certain that though they do not do the best, yet they do not

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harm, and thus they give up to prayer and pilgrimage the lives which should have been devoted to the well-being of their people. It is to this class in India that I appeal and desire most earnestly to impress upon them my conviction that if they continue in their present attitude of aloofness it means the certain extinction of Islam, at least, as a world-wide religion. We of this conference appeal to the pious for their cooperation and assistance, and we warn them solemnly and in all earnestness, that if they give all their time to prayer and their money to pilgrimages, the time will come when that piety, which they so highly prize, will pass away from our society, and (for want of timely assistance at this most critical period) not one of our descendants will know how to pray or put any store upon the merit of pilgrimage. It is to this genuine class of pious men that we appeal here; let them come forward and take their legitimate place in the advancement of the co-religionists and in the moral and religious education of their brethren and children.

This class of pious Moslems must understand that what Islam now demands of them is that they should surrender to the training of the young a portion of the time hitherto spent in pilgrimages or celebrations of martyrdoms, long since past, which only help to keep alive those terrible sectarian differences which are one of the misfortunes of Islam. The example of the Prophet and of Abu Bakr and Omar and Ali should convince these pious people that the first duty of a Moslem is to give his time to the service of his nation and not merely to silent prayers.

THE SECLUSION OF WOMEN

A second cause of our present apathy is the terrible position of Muslim women due to the zanana and Purdah system. There is absolutely nothing in Islam, or the Koran or the example of the first two centuries, to justify this terrible and cancerous growth that has for nearly a thousand year eaten into the very vitals of Islamic society. The heathen Arabs in the days of ignorance, especially the wealthy young aristocrats of Mecca, led an extremely dessolute life and before the conquest of Mecca the fashionable young Koraishites spent most of their leisure in the company of unfortunate women and often married those same women and, altogether, the scandals of Mecca before the conquest were vile and degrading. The Prophet not only by the strictness

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of his laws put an end to this open and shameless glorification of vice but by a few wise restrictions such as most be practised by any society that hopes to exist, made the former constant and unceremonious companionship of men and strange women impossible.

From these necessary and wholesome rules the jealousy of the Abbasides, borrowing from the practice of the later Persian Sassanian kings developed the present system of purdah, which means the permanent imprisonment and enslavement of half the nation. How can we expect progress from the children of mothers who have never shared, or even seen, the free social intercourse of modern mankind. This terrible cancer that has grown since the 3rd and 4th centuries of the Hijra must either be cut out, or the body of Moslem society will be poisoned to death by the permanent waste of all the nation. But Purdah, as now known, itself did not exist till long after the Prophet's death and is no part of Islam. The part played by Moslem women at Kadesiah and Yarmurk, the two most momentous battles of Islam next to Badr and Honein, and their splendid nursing of the wounded after these battles, is of itself a proof to any reasonable person that Purdah, as now understood, had never been conceived by the Companion of the Prophet. That we Moslems should saddle ourselves with the exertion of Persian custom, borrowed by the Abbasides, is one of the most extraordinary of modern conditions. As if the two causes already mentioned were not enough to strangle Mahomedan society, the Abbasides set a terrible example of period ambition which has left a deep impression on Islamic history. These unworthy relations of the Prophet, ever jealous of the superior merit of the Ommayads, to whom had sworn allegiance, beaten time after time in the field, made an unholy alliance with the newly conquered men of Khorassan, led them astray by the so-called traditions in praise of their own family (invented by the thousands to mislead the newly concerted and non-Arab Moslems who understood little of the literal and democratic spirit of Islam) and with the aid of the allies overthrew the house of Ommaya. This example of treachery for the sake of self-aggrandisement, coming from a family nearly related to the Prophet, throws great light on the fact that, time after time, for the sake of furthering individual or family ambition, Moslems have sacrificed the welfare of their Sovereigns or States or peoples,

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for it is easy for those who are not naturally pious to forget the welfare of the nation for the sake of their own advancement.

FATALISM

The fourth cause of the general apathy of modern times which we are considering is undoubtedly due to the doctrine of necessity. No fair or reasonable minded person who has read the Koran can, for a moment, doubt that freedom of the will and individual human responsibility is there insisted upon but Abul Hassan Alashari (a direct descendant of that Abu Musa who was responsible for the fiasco at the arbitration of Doomah) Abul Hassan whose piety and learning and genius cannot be doubted has placed the stamp of his unfortunately misapplied but great genius on Islam and given to Moslem thought that fatal fatalism which discourages effort and which has undoubtedly been one of the principal causes of the non-progressive spirit of modern Islam. It was not till about the year 200 A.H, that the question of Jabr or Taqudeer i.e. freedom of the will or necessity, began first to agitate Moslem thought. Had the matter come before the world of Islam during the Caliphate of some good and virtuous Caliph who was universally respected and whose piety and faith were beyond doubt (such, for instance, as the saintly and exemplary Omar-ibn-i-Abdul Aziz) an authoritative judgement in favour of freedom of the will would have finally laid this question at rest, but unluckily this true doctrine of Islam found, for its champion, Mamoon. Now Mamoon's extraordinary ideas and very curious behaviour towards some principles of the Shariat had made the pious prejudicial against all those who held, and rightly held, that this was a fundamental doctrine and that no society that accepted fatalism and carried it to its logical conclusion could possibly succeed. It is the fashion to place all the responsibility for the downfall of Islam to Chengiz and the Tartar invasion.

But in my humble opinion an opinion held also by many of the most learned who have given the matter serious study - it was, first, the bad example and selfishness of the Abbasides. Secondly the fatal system of modern Purdah with its restrictions on the intellectual development of the women. Thirdly, the constant and silent withdrawal of the most pious and moral Moslems into a life of private prayer and devotion; and lastly, this doctrine of necessity, that brought about our downfall. I say

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it was in my opinion these four causes that have brought Moslem society down to its present low and degraded level of intellect and character. How low we have fallen, one can easily find out by comparing Moslem general intelligence of today to that which exists in the most backward of Slave-European States. If this downward tendency is not arrested, there is danger that the best minds among the present day Moslems in India will be brought up without any knowledge of the purity and beauty of Islam, and this loss will mean the certain estrangement of all the ablest of the community and the consequent loss of character, honesty and devotion amongst the intelligent and social leaders will not possess the moral qualities most necessary for permanent success. If, then, we can really in earnest in deploring the fallen condition of our people we must unite in an effort for their redemption, and first and foremost of all an effort must now be made for the foundation of a University where Moslems youths can get, in addition to modern sciences, a knowledge of their glorious past and religion and where the whole atmosphere of the place (it being a residential varsity) may, like Oxford give more attention to character than mere examinations. Moreover, Moslems in India have legitimate interests in the intellectual development of their co-religionists in Turkey, Persia, Afghanistan and elsewhere, and the best way of helping them is by making Aligarh a Moslem Oxford where they can all send their best students and not only to learn the modern sciences, but that honesty and self-sacrifice which distinguished the Moslems of the first century of the Hijra. Gentlemen, it is not only my opinion, it is the opinion of all the best minds that guide Moslem thought in India, that such a University would restore the faded glories of our people. There is no doubt of the efficacy of the remedy, the element of doubt lies in the preparation of it. Will the Mussalmans of today exert themselves so much as to found such a University? Have we so wholly lost the noble disregard of self, the generous devotion to the good of Islam which characterised the early Moslems, as not to be able to set aside some of our wealth for this great cause? We are sure that by founding this University we can arrest the dacadence of Islam, and if we are not willing to make sacrifice for such an end, must I not conclude that we do not really care whether the faith of Islam is dead or not?

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Gentlemen, I appeal to all of you who hear me today to give not only your money, but your time and your labour to this great end. And especially I would most urgently adjure those who, in obedience to the precepts of our religion, give large sums in the way of God, to consider whether it is not more in accordance with the commands and example of the Prophet to help their Moslem brethren than to undertake pilgrimages and celebrate costly anniversaries.

The sum which we ask for is one crore of rupees for we propose to establish an institution capable of dealing with the enormous interests involved: we want to be able to give our Moslem youths not merely the first education that can be given in India, but a training equal to that which can be given in any country in the world. We do not wish that in future our Moslem students should be obliged to go to England or Germany if they wish to obtain real eminence in any branch of learning or scholarship, or in the higher branches of industrial and technical learning. No, we want Aligarh to be such a home of learning as to command the same respect of scholars as Berlin or Oxford, Leipsic or Paris. And we want those branches of Moslem learning, which are, too fast passing into decay to be added by Moslem scholars to the stock of the world's knowledge. And above all, we want to create for our people an intellectual and moral capital; a city which shall be the home of elevated ideas and pure ideals; a centre from which light and guidance shall be diffused among the Moslems of India, aye, and out of India too, and which shall hold up to the world a noble standard of the justice and virtue and purity of our beloved faith.

Gentlemen, do you think that the restoration of the glory of Islam would be too dear at one crore of rupees? If you really care for that noble faith which you all profess, you can afford the price. Why, if the Moslems of today did their duty as did the Moslems of the first century, in three months you would collect this money to pay for the ransom of Islam. Bethink that there are in India 60 million Moslems and of these at least 10 million, or one crore, can afford one rupee a head; from the head of every Moslem family we only ask for one rupee, whereas we all know well that there are people who can pay Rs. 1,000 or Rs. 10,000 with ease.

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Gentlemen, these are facts; if our ideal is not realised it will be because the ape within has swallowed the angel, it will be because though we profess veneration for the faith and for the Prophet, it is but a lip-loyalty that will not make this small sacrifice to revive in its purity the glorious faith of Islam.

THE *ALIGARH MONTHLY* ON THE MAHOMMEDAN EDUCATIONAL CONFERENCE.

The Mahommedan Educational Conference which is now holding at Delhi its annual meeting has become the most important gathering of Mahomedans in India, not merely on account of the speeches which are made there and the resolutions which are passed, but also as the overt expression of a policy to which Mahommedans are every year giving their adherence in increasing numbers. And this policy is the policy of Sir Syed Ahmed.

Sir Syed when casting about for some means to revive the greatness of his fallen nation and to check its further decline deliberately selected education in preference to political action or social reform as the surest, and most powerful instrument with which to work for the regeneration of his people. And while the Mahommedan Anglo Oriental College of Aligarh is the practical outcome of this decision, the Mahommedan Educational Conference is its theoretical expression. For at this Conference Mahommedans of all classes from all parts of India meet together to regard, in various ways, their adherence to the policy propounded by Sir Syed Ahmed.

It will not be out of place at a time when the Conference and its doings are prominently before the public to pause for *a* moment to examine this policy with which the Conference associates itself and to consider whether it is applicable to the needs of the present day as it was to the time of Sir Syed.

To a reformer like Sir Syed seeking earnestly for the best means of raising and strengthening the Musalman community there would seem to be three courses open. To work by the methods associated with the name of the Indian Congress for such political changes as might seem to be advantageous to

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Indians in general and, to Mahommedans in particular; or secondly to endeavour by word of mouth and of pen to protest against the various social evils, which in the judgement of thoughtful Mahommedans have led and are leading them into habits of slothful apathy or extravagent indulgence and have sapped their energies; or lastly to go to the root of the matter and to strive, by reforming, and reconstructing the whole system of education, to wean the rising generation from the evils that had proved the destruction of their fathers and to start them in life with enlarged ideas, with new hopes and with fresh aspirations.

To Sir Syed the matter was not long in doubt; with statesmanlike foresight he made his choice, and once made stood fast by it to the end. Whatever fascinations the Congress programme might exercise upon other minds it entirely failed to attract Sir Syed. The frothy declamations of would-be demagogues and the wordy babble of irresponsible politicians left him entirely unmoved; and the more subtle temptations of the immediate advantages to be gained from political agitation he resolutely set aside. The Congress movement he condemned as illtimed and short sighted and used his commanding influence to keep Mahommedans aloof from it. Himself a social reformer, Sir Syed was bound to feel the deepest sympathy with any movement that tended to ameliorate the lives of his brethren and would no doubt have thrown himself into it with characteristic zeal had not a greater task claimed his energies; a greater task which in the truest sense included the less. For it was certain that the struggle against inveterate custom and prejudice would be well nigh hopeless, and that whatever reforms might be effected would never penetrate below the surface unless the all important forces of education were first enlisted on the side of reform.

The path of advance along the road pointed out by education might seem a long one but it was the only sure one and will, in the event, prove to be the shortest one. To talk political power and rights is an idle waste of words till it can be proved that there are men fitted for the exercise of such rights.

Municipal Boards as they are constituted in India offer a very large measure of local self-government and give an admirable training in the conduct of public affairs. Here is the opportunity

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that has been so often clamoured for. To each citizen is offered the privilege of sharing in the administration of the-affair of his own city. And how is the opportunity employed? The common history of Municipalities is that it is, in very many cases, either misused or still oftener simply neglected, that the executive officer in charge of the district has usually in the end, to step in, and do the necessary work. He would, there is little doubt readily welcome the assistance and co-operation of practical, capable and intelligent members; but he has, usually to fall back upon his own resources and those of his official subordinates for the conduct of Municipal business, because of the lack of energy or intelligence on the part of the members he has to work with. Scores of examples might be cited in proof of the statement that Municipal Government in India is in many cases a mere farce and that its being so is due to nothing else than the want of capable men. There is unfortunately among Mahommedans in India, to confine ourselves to our own side of the question, a sad dearth of men of first class ability. There are of course honourable and distinguished exceptions, but their numbers are lamentably few. Until their numbers are largely increased it is vain to hope for any thing great in the way of progress and reform. And the only way in which this is, short of miracles, likely to happen is by the spread of education. Sound education and good training and discipline are undoubtedly the key to the situation; it is in proportion if these make their influence felt upon the mass of Mahomedans moulding the ideas and shaping and guiding the ability that is running to waste and that we can expect to see a class of really able Mahommedans coming to the front and rising to positions of responsibity and power. Power must inevitably gravitate in the direction of character and ability. Bring forward your men of character and ability and you will certainly find them before long in the exercise of power and influence. But until they can be found it is worse than idle to claim this or that post or privilege for your nominees. You may thrust certain members of men into positions they are unfitted to occupy and bolster them up with borrowed authority, but the real rights and powers connected with the post will belong to the capable man who does the puppet's work from behind the scenes. The field open to capable men in India is every day widening. But this field cannot be conquered with the obsolete weapons of our ancestors; in order to bear a worthy part and to quit ourselves

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well in the battle we must be armed with the best weapons of today. Position and influence are the prize of the capable, and the capable are the trained and the educated.

The imperative and crying need of Mahommedans in India is Education, education and more education, and it is to emphasize and reiterate this truth that the Mahommedan Educational Conference has assembled.

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THE SEVENTEENTH MOHAMMADAN, EDUCATIONAL CONFERENCE HELD AT BOMBAY DECEMBER 28-30, 1903

PRESIDENT : JUSTICE BADR-UD-DIN TYABJI

Born at Bombay, 1844; educated at London and got Bar-at-Law, 1867; the first Indian Barrister in Bombay; practised at Bombay High Court, 1867; became very popular and joined as Judge, Bombay High Court, 1895, elected member Bombay Municipal Corporation, 1871; later nominated to Bombay Legislative Council 1882-85; acted as Chief Justice, 1902; for education of his co-religionists founded Anjuman-i-Islam of Bombay, 1880; became President of the Bombay Presidency Association; presided over the third annual session of the Indian National Congress at Madras, 1887; his Presidential Address reflects his profound love for Indian nation; contemporary of Justice Ameer Ali and Sir Syed Ahmad Khan but differed with the latter on the Muslim participation in the Indian National Congress; rendered great services for the uplift of Muslims and their educational development; pleaded for women's education; opposed purdah system; favoured the Aligarh Movement but wanted the establishment of Colleges first; delivered the Presidential Address to the Mohammadan Educational Conference at Bombay 1903; died at London, 1909.

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PRESIDENTIAL ADDRESS

The *Pioneer* records the following;

The opening address at the Mahomedan Educational Conference has a special interest from the fact that it was delivered by Mr. Justice Badruddin Tyabjee who has also presided a former meeting of the National Congress. It is the first time that anyone has combined the two offices in India and it is not easy to think of anyone who is likely to continue them again. In the opening of his address the speaker referred to his former office:

"Gentlemen, you are no doubt aware that although the Conference has been in existence for several years past I have not hitherto been able to take any active part in its deliberations. No doubt there have been many reasons for this, to which it is unnecessary to refer. But there is one in regard to which I must say a few words. Gentlemen you are no doubt aware that I have always been a supporter of the Indian National Congress. In my younger and freer days, when I was not tramelled with the responsibilities imposed by my present office, and when I was, therefore, able to take a more active part in public life and specially in the politics of the empire, I deemed it my duty to support the Congress, and as you may perhaps know, I had the honour of presiding of the Congress held in Madras some years ago. On that occasion I described my election as the highest honour that could be paid to any Indian gentlemen by his fellow subjects of the empire. Being of that opinion at that time, and being still of that opinion now, you will readily understand that it was not possible for me to take any part in connection with any institution which had or could be supposed to have the slightest trace of being hostile or antagonistic to the Congress. Now, however, when the position of the Congress is well defined as an educational and social institution and not as a political institution, and, therefore, when there can be no semblance of hostility or antagonism between those two institutions, I could with perfectly easy conscience accept the high honour of presiding at your deliberations."

Mr. Justice Badruddin Tyabjee then passed on to consider the proper functions of the Educational Conference. He said; The

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absence of any well-defined constitution, must always tend to make out duties and functions somewhat vague and uncertain. Gentlemen, this Conference has always been hitherto known as an educational Conference. Its main duties must, therefore, be education. But education is in itself a very broad expression. I can say, therefore, that we should be keeping ourselves well within our province, if we considered questions connected with education in all its branches so as to include moral, social, intellectual, physical and even under proper limitations political education. We must, however, I think, more especially devote ourselves to those questions which are connected with our intellectual education. But of course our intellectual advancements depend on our moral, social, political and physical advancements. It seems to me, therefore, that it will be impossible for us to ignore altogether the various groups of questions that cluster round the question of education in its various phases and aspects to which I have referred. If we advance in anyone of these direction we necessarily advance in all the others. If we are backward in any one of these, we necessarily retard our progress in the other directions. Let us, therefore, consider that our functions are not confined merely to intellectual culture, but that in order to attain that object we must consider all measures that may tend to raise us higher in the moral, social and physical world. But while I have included political education as a branch of our functions it will be well for us to keep carefully in mind that we ought not to meddle with politics in so far as they can be separated and are distinct from, and in so far then have no bearing on our intellectual development. It seems to me that we should be acting wisely if we eschewed the introduction of political controversial questions from our discussions altogether. Generally speaking political measures affect the whole of the empire and all the various communities inhabiting the empire that political questions arise which affect only one community. My guiding principle, therefore throughout my life has always been that in so far as general political questions are concerned, that is, questions which affect the empire as a whole and all the communities together and not merely the Mussalman community, then in such case Mussalmans and all other communities in India ought all to work together hand in hand and not separately or hostility towards each other.

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In so far, however, as any political measures are concerned, which affect our Mussalman community exclusively or even mainly, and more especially than the other communities, then in that case it would be not only right and proper but even our bounden duty to make our voice heard as a separate community and to oppose by all constitutional means that to the best of our ability, whatever we may consider to be adverse or prejudicial to our interests. Similarly if there are any measures which tend specially to benefit our own community I think it our duty to support and agitate for those measures. But, gentlemen, these political questions are in my opinion, best dealt with by distinct political institutions, and not by such an institution as one educational conference. We must, therefore, I think, altogether abstain from the discussion of all political questions and confine ourselves to the discussion of educational questions, properly, so called. But even with these limitations, there is immense work *of* a most useful and practical character for the Conference. Beyond this I think it would not be wise to go. And I would entirely deprecate the introduction into our Conference of any proposition or subject that is likely to hurt the feelings of our other fellow subjects, or in any way to wound their suseptibilities. What I have said, gentlemen, I think is enough to show that in my opinion, so far from there being any cause for antagonism or hostility, there is every reason why the two great national institutions, the Congress and the Conference, should work hand in hand together, the one having for its object chiefly the political advancement of the country and the other the intellectual advancement of the Mussalman community. I can see no reason why these two institutions should not work in perfect peace and harmony, and why the educated and enlightened and experienced and influential members of the Mussalman community should not take part in the deliberations of both the institutions so far as their circumstances and considerations permit. We can work hand in hand with all other communities of India in perfect harmony and cooperation so long as our own special interests are not threatened. If, however, our interests are threatened then as I have already said before, it would be our duty to oppose all such prejudicial measures by every constitutional means in our power although in my opinion such opposition should be conducted from within the Congress itself or by distinct political institutions

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- such as this Conference. What then are the advantages of the Conference, and especially of the meeting held in different years in different centres? Well, gentelmen, I conceive that in the first place the meeting of this Conference bring together the Mussalman intellectuals from different parts of the empire. It promotes better acquantance with each other; it gives us the advantage of exchanging our ideas and sentiments and it furnishes us with the opportunity of comparing our own local institutions and systems of education with the systems and institutions elsewhere. I conceive that these are some of the great objects and great advantages of this Conference. At this moment there are gathered together in this hall the most prominent members of the Mussalman community, who have made their name and fame in the intellectual and the political world, and who have advocated their lives to the cause of advancing our interests by doing everything in their power. I see before me authors, poets, politicians, barristers, solicitors, engineers, men in every department of public life all gathered together for the purpose of helping us and giving us the benefits of their ripe experience and of their high intellectual attainments. Is it a small advantage to us, people of Bombay, to have amongst us although it be only for a few days, the best and most enlightened members of our community from all parts of India? Is it a small advantage to us to meet together, to converse together, to exchange our views on all subjects and as far as possible to benefit ourselves by our intercourse with them? I take it gentlemen, that if the Conference does nothing more than what I have just sketched, it will be that alone have deserved the support and encouragement of all thoughtful members of our community."

Turning to the subject of intellectual education proper, the speaker continued; "I conceive that the main causes of our backwardness and decadence, are first our religious and literary prejudices and secondly the absence of female education. By religious prejudices I mean not only the differences that unfortunately exist in the religious doctrines of the various Mussalman communities, but also the prejudices which we entertain towards other than Mussalman learning. We are proud, and, if I may say so, justly-proud of our ancient learning enshrined in many books of great authority, we are justly proud of our Mahomedan theology, of our Arabic and Persian literature, of

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our great poets, of our magnificient histories of thousands of books on every branch of art and science and literature. I say that we have every reason to be proud of this; but gentlemen, is it necessary that in order to cherish the love of our own religion and literature we should scorn and hold in contempt, and despise and discourage in the study of that colossal modern literature which has grown up in the West, and of those arts and sciences which have made Europe and America what they now are, namely a beacon of light not only for the Western nations but for us also, if only we have the courage and the power to avail ourselves of them. Gentlemen, my conviction always has been that while our own oriental learning is good in itself we should at the same time do our utmost to master those branches of literature and science, which are at this moment the distinguishing features of the nations of Europe. We must not shut our eyes to our changed circumstances. We have now a strong, a powerful, a well-established government, which is impartial in its dealings towards all the communities which inhabit this empire. We cannot hope for any special privilege or concession. It would be unwise for us to thrust to any more favours of Government. We must compete with our other fellow subjects on equal terms. Let us unite together. Let us remember that our Holy Prophet enjoined us all to seek learning wherever it may be found. Let us, therefore, now turn our attention to European sciences and literature, which alone now form the main spring of modern intellectual education."

As to the other impediment the absence of female education, the President was still more emphatic in his advice.

"Let us just consider for a moment what the absence of female education means. It means in the first place that at least one half of our community is, and must for ever remain, uneducated, illiterate, unenlightened and backward. Is it not obvious that when our mothers, our wives, our daughters, our sisters are uneducated, then our own education must necessarily be of a very imperfect character, and that we must be moving in a dark and unwholesome atmosphere? How can we hope to have our children brought up and educated, when their mothers are ignorant and illiterate? How can we hope to have high moral principles inculcated when the children move among women who have been never benefited by high moral and intellectual training?

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Gentlemen, you may as well hope to have pure sparkling and clean water in a lake when one-half of that lake is filled with impure, dark and unhealthy water. The one must act and react on the other, and until the impure half is removed the whole must necessarily be made impure. Well, then, if female education does not exist among us, and if it be necessary that it should be introduced, what are the chief obstacles that we must endeavour to remove? Now, I take it, gentlemen, that there is no one in this hall who is opposed to female education in itself. No one, I feel sure, will argue that women ought to be left ignorant, illiterate and uneducated. I further assume that no one will assert that there is anything in our religion, which prohibits, or is inconsistent with the highest education of our women. What then is the cause of the present unsatisfactory condition of the education of our women? Well, I take it that all the causes which have brought the backwardness of the male part of our community has also contributed to the backwardness of our women in point of our education. But in addition to the great difficulties and obstacles from which we male Mussalmans have suffered there is one great obstacle which is peculiar to the advancement of our women. I refer to the system of *purdah*, which has obtained amongst the Mussalman communities of India. Now, gentlemen, I am well aware that the *purdah* is a burning question amongst our communities, and it, therefore, behoves not only myself but all the friends of our community to touch upon this question with care and with a due regard to the feelings and susceptibilities of our co-religionists. I trust, therefore, gentlemen, that no one word shall fall from my lips which can in any way hurt the feeling of any one whether inside or outside this hall. I propose to discuss the question in a manner which, I trust will be unobjectionable to any one who may hear or read my words. The question is, of course, a delicate one. But I conceive that it can be examined from four different aspects, namely, the religious, the social, the hygienic and the intellectual aspects. As regards the religious phase of the question, I do not propose to say much. I do not pretend to be an authority on Mahomedan theology. I am neither a Moulvi nor a Mufti, nor do I propose to be an authority on Mohamedan religious doctrines. There are in this hall people far more learned and far more competent to discuss and to pronounce an opinion on the subject from the religious point of view. I will not, therefore, say more than this, that I have examined the question necessarily as a layman

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but, nevertheless, with that care and attention which the importance of the subject deserves, and that in my opinion the question is not really so much a matter of religion as of custom. There are, no doubt, plenty of passages in the Koran and in the tradition of the Prophet, which lay down the highest principles of morality and modesty which inculcate and decorum, which prohibit the ostentations display of beauty and ornaments, which upbraid improperty of the conduct, but I have not been able to discover anything in the Koran which directs or even sanctions the system of *purdah* as it obtains amongst us at the present day. There is no passage in our religious books which says that women are not to go out or that they are to be confined within the four walls of the house, or that they shall not breathe fresh air, or they shall not take exercise. These, gentlemen, are modern introductions, and so far as I can discover rest on nothing more than custom. And, gentlemen, I am delighted to be confirmed in this view by an authority of no less personage than the author of the *Tarikh-i-Islam* and by his more recent work the *Al-Islam.* I am also confirmed, gentlemen, in this view by what was said by my friend the Aga Khan who, as you know, is the enlightened head of one of the largest and most influential communities of Western India, at the Conference last year, and if I understand him correctly he is at one with me in thinking that our present system of *purdah* is not justified by any text of the Koran. But whether *purdah* is good or bad from a social point of view, whether it is or is not entirely in accordance with the religious doctrines as interpreted by some people may be a question, but there can be none, I think, as to the fact of the *purdah* system on the health and physique of our women.

Gentlemen, if there is one thing more clear than another in *science* it is that the human constitution requires pure air and healthy exercise. How are these possible if the present system of purdah is maintained. How and where are our women to get pure air. How and where are they to get healthy exercise? And consider the fact of the absence of pure air and the absence of exercise on the constitutions of our women. Compare their constitutions with the constitutions of women of other communities who, untrammeled by the *purdah*, go into the open and move about freely and give exercise to the various parts of their body compared with the health of our women with the health

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of women of other classes. Look at the statistics, consider the vast proportion of our women who die from consumption due to confinement, impure air and want of exercise. Gentlemen, we cannot ever hope to have healthy, strong and vigorous women among us so long as we confine them in the way we have done for years and years; and we cannot hope to have strong, healthy and vigorous children, so long as our women are weak and unhealthy and of delicate constitution.

"I now come, gentlemen, to the last and most important aspect of the question, and one with which I am mainly concerned namely, the educational aspect. But what I have already said on the other aspects throws light on this aspect also. Under the system of *purdah* as I have shown, we must have women with weak and feeble unhealthy constitutions. But can they be sufficiently educated, if we continue the system of *purdah* as it is now? Our girls must finish their education, at the least, when they have attained their puberty, that is to say twelve or thirteen years. Can we really hope to give our women a sound and liberal education in so short a period? The thing is impossible. It is clear, therefore, that from whatever point of view you look at the question, we must for ever remain a backward, and half-educated, a weak and an enfeebled race, unless we resolve in some measure to relax the stringencies of purdah as it obtains now. This, therefore, is a matter to which I would direct the attention of our enlightened friends in the hope that something may be done to remedy the evils from which we have been suffering."

Finally the speaker glanced at the topic of the proposed Mahomedan University, as to which he was not enthusiastic:-

"I now pass on to the subject of our Mahomedan University which has excited so much interest among us throughout India. My humble view is that a Mahomedan University, if properly conducted and adequately supported, would be a great advantage to our community, I am persuaded that a good university conducted on a sound basis is necessary to maintain the *espirit de corps* among us, to inculcate moral principles, to cultivate discipline and above all to impart sound religious instruction without which we must soon disintegrate into separate atoms and can never hope to be a united and single community. But,

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gentlemen, the difficulties to our way are very great. To impart religious instruction, which shall be broad, enlightened, general and not narrow or sectarian, is no easy task. We are, unfortunately, split up into so many different sects and communities that I am almost despair of any religious instruction which will not in some measure tend to bring about the very discussions and disagreements which it is the desire of us all to remove and eradicate. Moreover, the establishment of a university presupposes the existence of a number of efficient colleges and educational institutions for Mahomedans throughout India. We can do without University, but we cannot do without these local educational institutions. The foundation must first be laid, it must be firm and solid. It would be idle and vain to erect a superstructure of a university upon a weak foundation such as exists at the present day. Look at Bombay with which I am perhaps more familiar then many of you who hear my words. What facilities have we for education in this great city? We have, in the first place, a few small not very satisfactory local *muctabs* scattered over Bombay. We have, then the Anjuman-i-Islam schools no doubt carrying instruction up to the matriculation standard, but these institutions are not sufficiently supported. The higher classes are half vacant. As to the Colleges, we have no Mahomedan Colleges at all, and very few students of our faith have joined such colleges as already exist. All this is to my mind most unsatisfactory. Considering the Mahomedan population of Bombay Presidency the students in the high schools and colleges are a mere handful. Gentlemen, I would first remedy these evils. I would first fill our secondary and high schools and colleges with Mussalman boys in this presidency before I could be persuaded that a Mahomedan University for aiding Mussalman boys from this presidency is necessary. Supposing we had a Mahomedan University, how many students from the Bombay Presidency would join it? I am afraid, very very few indeed, if any. Therefore, so far as this Presidency is concerned, there is no immediate need for a Mahomedan University. I do not pretend to speak with any authority as regards the needs of other province. These, gentlemen, are all points on which I think it necessary to advice you."

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RESOLUTIONS

No. 1

This resolution was related to the Modification in the Rules and Regulations of the Conference which may give it a wider character.

No. 2

This resolution was closely related to the first one. It was presented by Mr. T.W. Arnold, naming Nawab Mohsin-ul-Mulk as Secretary of the Committee proposed to review the constitution of the Conference.

No. 3

The third resolution was presented for women's education which aimed at popularising education among the Muslim ladies.

No. 4

Another resolution was passed expressing the grief of the Conference on the sad demise of Queen Victoria and Amir Kabul.

No. 5

In the last resolution it was stated that in Madrassa Azam, oriental studies should be encouraged.

A resolution was passed which said that a scheme of Regular contribution be introduced for the funds of the Conference. It also prohibited the Musalmans to refrain from spending much at the time of the marriages of their sons and daughters. A very important resolution regarding the necessity of establishing a Muhammadam University was passed.

THE *STATESMAN* ON THE EDUCATIONAL CONFERENCE

During the past week the eyes of all Indian Musalmans have been turned towards Bombay, where a large number of representative Mahomedans from all parts of India have met together to consider and discuss the education of their co-religionists. Conferences of this kind are apt-especially in India-to have little practical result but two purposes are at any rate

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served by the Mahomedan Anglo-Oriental Educational Conference. First, it brings together many men of culture and influence who would in the ordinary course of events be very unlikely to meet; and secondly, it awakens Mahomedans to the fact that a certain section of the community is alive to the backwardness of the Moslems of India and ready to make practical efforts in the direction of reform. This is already a great step in advance, and H.H. the AGA KHAN, in his admirable speech of welcome to the delegates, struck the right note when he declared that it was growing hopeful — "spirit of optimism", and not pessimism, that had drawn them to the Conference. Such a meeting of men of every sect and party of Mahomedans is indeed an excellent sign for nothing is more important than that a community which includes men of such various and conflicting shades of belief and opinion, should find common ground on which all may unite. The speech of the president, the Hon Mr. Justice TYABJI, was suggestive and to the point, and dealt with the two main causes of the backwardness and decadence of his community namely, their "religious and literary prejudices" and the absence of "female education". It is evident from Mr. TYABJI's remarks that he belongs to the ultra progressive party. He agrees with those Mahomedans who would altogether exclude the study of Arabic in favour of English and Modern Science. Now this question of Arabic or Modern Science is one of the big rocks on which the orthodox and progressives split; and in our opinion it is one of the most vital questions in the whole problem of Mahomedan education. In the heat of this discussion both parties seem to lose sight of the real point at issue namely, how they shall best make educated men of their children. They forget that the manner of teaching is really more important than the matter which is taught. One party regards everything Western as "infidel" while the other holds that Arabic literature and learning are antiquated and retrogressive. They make it a purely party question, and the result is a deadly feud; so that no advance is made in either direction towards a solution of the problem.

The extreme views of both parties are wrong and we cannot help hoping and believing that an intelligent compromise will one day be arrived at. What we should like to see is the scholarly study of Arabic side by side with a reasonable study of science. We must explain what we mean by the scholarly study of Arabic,

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for on this the solution of the whole question turns. Unfortunately the great majority of educated men in this country are ignorant of the meaning of the word "scholarship" as understood in Europe. Arabic as studied in Europe and Arabic as studied in India to-day are two very different things. While the Indian Maulvi is for ever reading and reading with his pupils the books he learned at school, or writing the commentary on a commentary to the tenth degree, it may be his colleague in Europe is engaged in editing texts of rare works extracting history from dull chronices, sifting fact from fable elucidating the verses of the ancient poets of the desert, examining the intellectual and spiritual movements of the early days of Islam and a hundred other engrossing tasks. It may safely be asserted that there is hardly a Maulvi in India to-day, be he never so learned who has any idea of the extent and wealth of Arabic literature. Some thirty or forty books on theology, law, logic, etc., which have been the staple of Mahomedan studies in India for many generations, he knows and very often he knows them almost by heart; in the vast and glorious field of Arabic *bellea lettres* and history he is familiar with half a dozen poets and two or three inferior histories, and there his knowledge of Arabic literature ends. But why should not the scholarly study of Arabic and Persian be pursued in India, as it is by hundreds of scholars in Europe today? If such studies are way of the attention of some of the foremost men of learning in Europe, surely they are good enough for the Mahomedan students, to whom in addition to their intrinsic value and interest they must appeal with a double force, forming as they do a part of his own national history and traditions.

We are disposed to doubt whether any real love of learning, for its own sake, exists in our Indian Universities, and while this element is wholly wanting little progress is to be expected. There are Maulvis in plenty who love learning for its own sake, but they are not at our Universities. They get but little encouragement, and no guidance. They pursue their studies in their old-fashioned dead-slive way and there the matter ends. They seldom add anything to the sum total of human knowledge, and the chief of their literary output is as we have said, in the form of commentaries upon commentaries. Owing to this state of affairs the Maulvi -who is often a man of great capacity- has come to be looked down upon by the majority of educated Mahomedans.

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His position is that of a classical scholar in the middle ages: while possessing a profound knowledge of a certain kind, he is unable to put any life into either his subject or his pupils. He imagines that the zenith of learning has been reached in the past ; that he has merely to learn what others have learned before him. He has no notion of the advancement of learning; no conception of what in Europe is called research. And what is the result ? The Maulvi is regarded as a sort of necessary pious adjunct to his community, and Arabic is looked on with contempt.

So much for the orthodox. As for the progressive, they have been driven to the other extreme, and Mr. Justice TYABJI's speech is a fair example of their attitude.He speaks of science as if it were the high road to salvation for every Mahomedan graduate. He bids his co-religionists not to shut their eyes to the "changed circumstances", and would thereby, it seems have been altogether ignore the circumstances which have not changed. He warns them not to "refuse the benefits" of Western progress. One might imagine from his words that until one had passed an examination in engineering one would be compelled to travel by bullock cart; that only those who had mastered the principles of electricity would be entitled to the electric light! But railways and electricity are as much facts in India today as elephants and malaria; and we would ask Mr, TYABJI how the study of science on the part of the Indian students can in any way affect the introduction and use of Western inventions. We are certainly all in favour of opportunities of scientific study-being offered to all students whose tastes lie in that direction, but we strongly object to the imposition of such studies on all alike. What, after all, is the proportion of students in Europe who take up science at all seriously ? Such knowledge is certainly not necessarily regarded as the equipment of an educated man. On the other hand, if Mr. TYABJI and his friends can induce a large number of Mahomedan graduates to devote themselves to the real study of the practical sciences, such as mineralogy and chemical analysis, they will be conferring a great benefit both on their community and on India, for it is students of this type who must ultimately turn the vast unused resources of this country to account. But such studies in the higher branches of science are, we suggest, only for the comparatively few. It is important that a suitable University curriculum should be found for the many- that is to say, for the

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average undergraduate. English, of course, they must all study; the second subject is the difficulty, and we have set forth our reasons for advocating Arabic and Persian. By all means let the Indians look to Europe for guidance, but let them first seek it in studies for which they are in a measure already equipped, namely, their own classical languages. Such is the compromise we would suggest. Let such new life be instilled into the teaching of Arabic and Persian that they may no longer be regarded as antiquated and retrogressive, but rather an incentive to serious study, and a high road to true culture with a working knowledge of English, the Musulman graduate will be as eligible as his rival, the Hindu for Government employ, and should he be anxious to fathom the mysteries of science and modern discovery his knowledge of English will put all that can be known on these subjects within his reach.

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THE EIGHTEENTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT LUCKNOW DECEMBER 28-30, 1904

PRESIDENT: SIR THEODORE MORISON

Born, 1863; graduated from Cambridge; came to India as regent of Maharaja of Chattarpur, a Rajput principality, Bundelkhand; joined M.A.O. College Aligarh as Professor of English, 1889; succeeded Theodore Beck as Principal at the latter's death, 1899; devoted himself to the cause of Muslim education; elected President of Brotherhood, a body formed to propagate Western Education among the Muslims; presided over the annual deliberation of the Mohammadan Educational Conference at Lucknow, 1904; took leading part in the controversy raged towards the dawn of the twentieth century regarding Muslim participation in politics and whether they should form any political association; resigned from the principalship of the M.A.O. College, Aligarh; became a member of the Secretary of States Council for India, 1905; knighted; wrote brief *History of the Mahomedan College* ; prevailed upon the British government to grant Separate Electorate to Muslims in India; died, 1936.

The conference was sheduled to be held at Patna but because of the outbreak of plague, the venue was shifted to Lucknow. The sessions of the Conference took place at Baradari Qaiser Bagh. Hon'ble Raja Tassadduq Rasool Khan, Taluqedar, Jehangirabad, Hon'ble Raja Sir Muhammad Ali Muhammad

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Khan, Raja of Mahmudabad, Janab Shaikh Iltifat Rasool, Taluqqedar Sandila, Nawab Safiudin Husam-ul-Mulk Moulvi Syed Ali Hasan Khan, Raja Naushad Ali Khan, Munshi Ahtisham Ali Khan, Mr. Muhammad Nasim, Advocate of Lucknow, Mr. Muhammad Rafiq, Janab Shahid Husain, Taluqqedar Gaddia (District Pertapgarh), Mr. Muhammad Ali B.A. (Oxen), Nawab Mohsin-ul-Mulk, Khwaja Ghulam-us-Saqlain, etc. participated. Raja Naushad Ali read the welcome address. Sir Theodore Morison was elected as president. Muslims did not agree with the selection of an Englishman to the presidency of such a National body. But good sense prevailed on them and all sections of the Mussalmans welcomed the guest because of his services to the cause of Muslim education in India.

PRESIDENTIAL ADDRESS

The *Aligarh Monthly* Records the following :

At the meeting of the Mahomedan Educational Conference at Lucknow on Tuesday, December 27th, Mr. Theodore Morison, being elected President, delivered an address, in the course of which he said he understood it was the wish of the Conference that he should before he left India give them his views on educational questions that affected Mahomedans, and he would ill-requite their confidence if we shrank from telling them the plain unvarnished truth. The evils for which they wished to devise remedies were of two kinds, first, the material poverty, and secondly, the moral and intellectual backwardness of Mahomedans. Their present condition could only be described as one of material and intellectual poverty. Of these two evils material poverty was the most urgent and most generally felt, and the Conference had long advocated education as a remedy for that evil. The cultivation of learning for its own sake was a noble idea, but it was not one that could be commended to all, and in the great majority of cases education must be a means to an end—that end being the improvement of material well being. When he spoke of the poverty of the Mahomedan middle classes as an evil he did not mean to deplete the absence of accumulated and inherited wealth, but the fact that the majority of Mahomedans of the middle classes were unable to pursue honourable and lucrative professions with success. Beneath the influence of European ideas the ancient callings of Mahomedans

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had been transformed, but Musalmans had not adapted themselves to these changes, and the consequence was they were left behind in the struggle for success. In almost all countries there were for the middle classes two avenues to success, professional callings—medical, legal, engineering and Government service and commerce and industry. For the first of these classes he would only say that general education ought not to stop short at the B. A. Degree which was merely the standard of a fair general education which had been unadvisedly given a University title. But he wished to speak more particularly of the second avenue to fortune, commerce and industry, which was capable of affording occupation for a much larger number of individuals, and led to much greater wealth. It was unfortunately a walk of life in which few Mahomedans of Northern India were to be found. Most Musalmans seemed to confuse commerce and industry with shop keeping, but this was a great mistake. There was room in India for a vast extension of industry, and in the management and direction of the production of commodities Musalmans might, if they would, take important part, with enormous advantage to themselves. Mr. Morison referred to the large number of indigenous industries of India worked by hand power, which were mostly languishing because the crude appliances used for many centuries were not replaced by the more skilfully designed instruments used in Europe. By utilising the new methods of production a vastly increased and improved output might be attained, which would enable the ancient hand industries of India to compete on successful terms with European industries. As an instance of what could be done he quoted Mr. Havel's account of the hand-loom factory started in the Punjab by Mr. Muhammad Shafi, and continued :—

"I have dwelt upon this particular example because I believe it may serve as an illustration of the way by which, we may coax the Mahomedan middle-class into industrial occupations. We have to deal with a people who are unfamiliar with business methods, and therefore we must begin with small undertakings which require neither very large capital nor great organising capacity ; as the young Mahomedan manager learns how to direct a small factory and to satisfy his market, he will gradually extend his business out of savings; the craftsmen or labourers are for the most part unskilled and uneducated, and

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they must therefore be engaged upon industries and methods of production which are not very remote from their previous experience. These conditions are all satisfied by small factories for hand weaving, and as the Indian market for textile fabrics is enormous this is the industry with which we should begin. We have also a fair number of young Mahomedans with an education sufficient to enable them to conduct such enterprises with success. I have no doubt that particular individuals of unusual enterprise and originality like Mr. Muhammad Shafi will, from time to time, come forward to pioneer the way towards new industrial developments ; but if we have to wait until enterprising young men show us the way, we shall probably have to wait a long time. I have had 15 years' experience to convince me how difficult is the choice of a career for our students. They have naturally no knowledge of the world which would enable them to judge of the chances offered in different professions ; their parents in the present generation usually know no English, and have but a hazy perception of the conditions of modern life ; under such circumstances can we expect any considerable number of them to try experiments in unfamiliar professions of which they have no concrete and permanent example before their eyes ? "

To overcome this difficulty he suggested the formation of a small joint stock company among Mahomedans for the purpose of starting small industrial concerns. Probably a capital of half a lakh would be enough to begin with, and when a young business was established the manager would be given an opportunity of buying it at cost price, the company seeking other directions for utilising its capital. It would be a philanthropic company, the primary object of which would be the starting of Mahomedans in industrial pursuits, but he believed investors would get a fair return for their money. If, however, they were to succeed in creating new industries in this part of India they would need a much larger supply of educated Mahomedans than they had at present ; and as new processes of production could not be learnt without a good knowledge of English and a trained and versatile mind he came back to the old standpoint that nothing short of the B. A. standard would suffice, and they needed much ampler provision for teaching up to that standard than they at present possessed.

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Turning from material to intellectual poverty, Mr. Morison said he wished to treat of the Mahomedan community as a whole, and to offer his suggestions for the cure of that intellectual backwardness and poverty of ideas for which they were unhappily distinguished to-day. From this point of view he considered intellectual poverty a far worse and more deep-seated evil than material poverty. The want of ideas in the Mahomedan community was far more active than the want of wealth. He was compelled to say that the present level of thought in the Mahomedan community was very low; Mahomedan social life was very barren of ideas, and the condition of society was reflected in the poverty of Urdu literature. An intellectual poverty seemed to have fallen upon the people, and the things of the mind no longer interested them, as proof of this he pointed to the indifference of Mahomedan to European culture. There was a time when the Arabs drank with avidity the learning of all other nations, but in the present day the lethargic slumber of the Moslem community was scarcely ruffled by the impact of Western ideas. Had Mahomedans enquired into and rejected English education and Europeon thought, he would respect while he might deplore their conduct. But the great bulk of Mahomedans did not reject Western culture, they simply ignored it. And they were as indifferent to the old learning as to the new, for they had suffered Arabic and Persian scholarship to languish and decay. He believed the remedy for this evil was the creation of Mahomedan University—a place which would create a literary class whose occupation was science, scholarship, and literature, and provide a home and an occupation for them. He was thinking of a University which should be an abode of learning and bring together into one place the best available masters of various branches of learning to teach and to study their respective subjects. These men living together in an atmosphere of thought and learning would stimulate each other's mental activity, and would originate ideas which they would diffuse throughout the outside world-by means of books. As to how this University should be-practically realised, he wanted it, of course, to be situated at Aligarh, which already had a good B. A. College and a fair residential system, and the first step would be to make provision for the advanced study of one subject. By this he meant the appointment of three or four persons for the study and

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teaching of that subject exclusively, the provision of a library as complete as it could be made on this one subject and the creation of a few fellowships for young scholars. He illustrated his meaning by describing what it was proposed to do in the creation of an Arabic Faculty at Aligarh, and said he was confident that this Faculty would soon be well established. But there were other branches of study which would need a much richer endowment than Arabic, and for these Mahomedans must themselves provide the funds. When the Faculty of Arabic was established their next duty would be to create a Faculty of Science on an equal scale, and this would be a much larger undertaking, as there were many branches of science and each would need an expensive laboratory, while the annual expenditure must of necessity be much larger than upon any branch of the Arts. Great as the expense would be, however, he urged Mahomedans to begin the foundation of a Science Faculty, and in his view the first step should be to send young Mahomedans, who had shown promise in the Indian Universities, to be trained in Europe . Let them begin in one English University and then go on to France and Germany. They must not be content with the ordinary Tripos Examinations, but must stay in Europe five or six years and work under the great leaders of scientific thought there. Then they should be brought back and given reasonable time and opportunities for original research. Of course they might import Englishmen with qualifications equal to any they might hope to develop among their own people ; but the great object of a Mahomedan University was to bring thinkers and scholars into the Mahomedan community ; to remove from Islam the reproach of intellectual sterility. Other Faculties would follow in course of time, and when provision had been made for higher study in the principal branches of knowledge, it would be time to approach Government for a Charter to confer degrees on the ground that Aligarh had in fact become a residential and teaching University. That Charter they would probably obtain, but whether they did or not it was the thing and not the name they needed, and the University would be a fact— Charter or no Charter—when it had three or four Faculties well equipped, and when the ideals of Aligarh were beginning to permeate the community. He hoped the day would come when the scholars of Europe would await with interest all the publications that issued from the University Press of Aligarh.

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But if Mahomedans were ever to see that day dawn, it would only be by deciding to centralise all higher scholarship at Aligarh. It was folly to attempt to create two such centres in India ; if such a University as he had sketched became an accomplished fact he doubted if another would be required in a couple of centuries for the whole Islamic world. For so large a scheme as the establishment of an intellectual centre, for a creation of a soul to the Islamic community, they must all unite without thought of petty local interests. All Moslems were members of one fraternity, and all of them were equally interested in having as noble a centre of national life as might be.

These were the remedies he had to propose for the material and intellectual poverty of the community. For the relief of the first they needed high schools and second grade colleges, and an increase in the facilities for general education, and the opening up of industrial careers for young Mahomedans of good education. To cure the intellectual poverty of the community they needed to create at Aligarh a seat of learning where Mahomedan scholars and men of science might become acquainted with the widest compass of human thought, and enrich their language and their social life with learning and wisdom. These large tasks must be undertaken side by side, but if they were faint-hearted and would only undertake one, he said, unhesitatingly, "begin with the University, cure your intellectual poverty first, for that is your greater need." Let them put aside the squabbles and jealousies that too often disfigured their counsels, and unite to realise a great and worthy ideals of national life.

At the Conference large sums were promised to the College for buildings and educational purposes, of which the principal items were a follows :—

For Science.—	Rs. 35,000.	Raja Sahib Mahmudabad.
	Rs. 5,000.	Iltifat Rasul Sahib, Talukdar.
For Arabic.—	Rs. 20,000.	Raja Tasudduq Rasul Khan, C. I. E.
	Rs. 3,500.	Shahid Husain Sahib, Bar.-at-Law.
For Female Education.—		
	Rs. 34,000.	H. H. the Begum of Bhopal

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THE NINETEENTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT ALIGARH DECEMBER 28 - 31, 1 905

PRESIDENT : KHAN BAHADUR MUSHEER-UD-DOWLA MUMTAZ-UL-MULK KHALIFA SYED MOHAMMAD HUSAIN OF PATIALA

Born, 1839; ancestors migrated to India from Bokhara and settled at Multan; younger brother of Khalifa Mohammad Hasan; helped the British during Mutiny, 1857; Senior Member of the Council of Regency during the minority of Maharaja of Patiala till his death, 1908; because of this the family earned the title of Khalifa; Member of the first Legislative Council of Punjab; was conferred the title of Khan Bahadur Musheer-ud-Dowla Mumtaz-ul-Mulk; a great admirer of Sir Syed and supported the Aligarh Movement, dissemination of western education among the Musalmans was his ambition; trustee of the MAO College, Aligarh and was instrumental in getting grants and donation for the College from Patiala; visited MAO College along with Maharaja of Patiala, 1905; presided over the Annual deliberation of the Mohammadan Educational Conference at Aligarh, 1905, passed away, 1908.

PRESIDENTIAL ADDRESS

The *Pioneer* reported the following:

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The Educational Conference, which opened at Aligarh on Thursday, the 28th December, is being presided over this year by Musheer-ud-Dowla Mumtaz-ul-Mulk, the Hon'ble Khan Bahadur Khalifa Syed Muhammad Husain of Patiala. There were about 100 delegates, representing all parts of Mahomedan India. In his opening address the President rebutted the criticisms of those who said that these conferences did no good. Addressing such persons he said;

"I beg them earnestly to consider whether it is not profitable for men holding different views in different parts of the country to gather together every year for discussion of this question of education, to exchange their views on this subject to bring them to a focus and then to carry them to distant parts of the country; and whether it is not the observance of this practice which has not only kept alive the thought of education amongst us, but has let it grow and develop. But for this the thought would have died with Sir Syed long ago, or would have lost in strength by the removal of the force which kept it together. I am convinced that if after the death of Sir Syed the meetings of the Conference had not been continued as they have been by the noble efforts of that true Mohsin of our country, Nawab Mohsin-ul-Mulk, the problem of Mahomadan education would have remained unsolved and the conflicting notions prevailing about it would have nullified every attempt to revive it. The sittings of the Conference at one time in Calcutta, the capital of India, and at another in Madras and Bombay, the Punjab and Lucknow, and then in the Imperial City of Delhi on the memorable occasion of the magnificent coronation Durbar, are manifest proofs of the success of the Conference and the intellectual advancement of our community. If an example were still needed to illustrate my remarks, I would point to the unexampled generosity of that liberal minded donor of our community, Mr. Naina Pillai Marak Yar who has just proposed with the advice of his enlightened friend, Sultan Mohiuddin Sahib, Deputy Collector of Tanjore, to found a big institution on the model of Aligarh College for the education of the Mahomedans, of the so-called benignted province of Madras about 2,000 miles away from here. His is decidely a result of the Madras Conference. Similarly the success of Nawab Mohsin-ul-Mulk's deputation to Burma, and the reasonable measure of success achieved last year in Luckow are the results

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of the useful discussions and deliberations that always take place in this national assembly. The generosity and liberal mindedness displayed by our friend Mr. Naina Pillai leads us to hope that the day is not far distant when the rich and magnanimous Mahomadans *of* Bombay and Rangoon will take similar steps to furnish means for the establishment of the Mahomedan University.

A MAHOMEDAN UNIVERSITY

"Speaking of this praiseworthy generosity of Mr. Naina Pillai, some have said that it would have been better still had the donation been devoted to the expansion of the Aligarh College into the desired University. I am not opposed to this view, on the contrary I think that when the Aligarh Collge has been made the University we all desire it to be, it will turn out more and better young men of Islam accomplished in the several branches of learning. On the other hand the idea of the Mahomedan having separate schools and colleges in their separate provinces is by no means an unwelcome one. It shows that the nation as a whole is awakening to the needs of education. But better by far, to accumulate the energy of the whole nation in one common centre than to let it get dispersed by individuals confining their separate energies to their separate spheres. Let us therefore first devote our energies to making the Aligarh College a Mahomadan University and then try to extend its branches to other parts of India, and, may be, to other Mahomedan countries abroad. This latter idea, let us fervently hope the enterprising men of our coming generations will carry into effect. Gentlemen, the light of knowledge that we want to spread amongst our community, the love for learning that we want to generate in the hearts of Mahomedans, the kind of men and the kind of good and worthy Mussalmans that we want to see in our present and our coming generations, these and other objects for which Sir Syed had laid the foundation of a Mahomedan University by founding the Aligarh College can never be attained so long as we do not bring to bear the collected energy of our whole community to complete and consolidate the means of our education and to bring it under our full and free control by converting the College into a Mohammadan University.

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"Gentlemen, the object of holding this session of the Conference at Aligarh is particularly to enable those gentlemen who have not yet had an opportunity of seeing the College and its internal management and who have only heard of it and its doing through the means of newspapers alone to see for themselves what sort of teaching institutions the Conference is in favour of, and in what manner it wants the students to be kept and care for. This will bring their imagination into play and lead them on to consider how much more production of good the College will be when it has developed into a University, and to make a correct estimate of the great benefits already derived from the humble efforts of those who have concentrated their energies in Aligarh. Had these efforts not been concentrated in one place as they have been then little and scattered efforts as they were in themselves they would not have been productive of all these benefits. Those of you, gentlemen, who happened to be here during the last session of the Conference held at Aligarh will see how greatly, the College has progressed during the ten years that have since elapsed, and what good the yearly discussion of the Conference and the constant attention of the managers of the College have done to it. Nawab Mohsin-ul-Mulk has kindly consented to read out to you a report dealing with the progress which the College has made during the past ten years, and I leave that subject to him."

Mahomedans and Scientific Teaching

Going on to speak of the education to be imparted to Mahomedan youths the President followed Mr. Theodore Morison's advice last year in enforcing the importance of a study of Arabic without which no man could be a thorough Mahomedan. As to modern subjects he went on to say:

"Gentlemen, the present is the age of arts, industry and commerce, and the honour and power of countries and nations in this age depends not on religion, not on population, not on the extent of dominion, but on art, industry and commerce. And success in these can never be achieved as long as their edifice is not built on the strong foundation of science. The inhabitants of the commercial cities of India pick up some knowledge of the ways of making money from what they see of the practice of the

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civilised nations that come in contact with but of art, industry, and commerce they know nothing. They lack originality and inventive genius which are so very necessary for art, industry and commerce and which can never be had without science and without visiting other nations and countries, and specially those of the continent of Europe, with a view to learn their scientific ways and methods, and to take lesson from their enterprise, courage and perseverence, their habits, character and thoughts. It is not sufficient to be content with a mere degree of B.A. and to consider it as the end of high education. Mahomedan students can never hope to shine and prosper in the world so long as they have not attained high proficiency in the various branches of art and science. Let the efforts of those, therefore who wish well for the advancement of the followers of Islam be divided into two parts, the one part to be spent towards making Mussalmans, Musalmans not only in the name but in the true sense of the term, the other part to be directed towards making them learned in liberal studies and proficient in sciences and arts so as to make them a useful instrument for the material advancement of themselves and others. Here knowledge or mere wealth is not enough. The possession of both is required for national advancement as is evident from the condition of the nations of Europe and from what we have seen of the rise of the young nation of Japan living so close, almost next door to us which forty or fifty years ago was nowhere in the race of nations. Mere trading or ordinary dealing in marchandise when it is divorced from the higher knowledge and the capacity of invention is not condusive to much honour in this world. A few years ago I asked a friend of mine in Bombay who belonged to the commercial community of the Khojas to let me have a few books on his religion. I took care to tell him that I asked for these books only for information, and not for the sake of any religious discussion or controversy. But I was told in reply that the Khojas knew no more than repeating the Kalima in Arabic and keeping accounts in Gujarati. The same is the condition I witnessed of the Maimans, and this is to be greatly deplored, for wealth without knowledges and knowledge without the other can help a nation to attain to that degree of superiority and greatness which should be its aim and object. Truly, it is as an experienced and learned man of ours has put it in this couplet: "Experience at least has revealed to me this truth

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that the value of man is through knowledge and the value of knowledge through wealth."

AN APPEAL FOR PROGRESS

"Sir Syed Ahmad opened a subscription for Civil Service Fund. His idea was to open a preparatory class in the College in which to prepare a selected number of students for being sent to England to complete for the Civil Service Examination. I admire this idea and I joined the subscription with great pleasure. The amount of annual subscription required was trifling, yet it is to be regretted that it had to be discontinued after some time owing to the apathy of the community. If the well-wishers of the community can establish funds by subscription to provide for classes for Civil Service Examination and for scientific and professional education at Aligarh, or if the well-to-do people of our community can manage to improve the present method of sending their sons to Europe, America and Japan for education or, in the case of boys not able to proceed to foregin countries to have them educated in Engineering, Medicine and Agriculture in this very country (which thanks to the kindness of Government is not without such schools and colleges) Mahomedans can free themselves from the meshes of the poverty and adversity in which they are at present entangled. This is what the provident and economic races of the Hindus and the Parsees are doing in this very country. They save money as best as they can to spend it in having their children educated in Europe, American and Japan in the various sciences and professions of this age. Young men proceeding to foreign countries would secure not only the education for which they go, but would have also courage, boldness, and daring engendered in them; what they would gain by living in foreign countries in intimate intercourse with men of other nations in intellectual and moral expansion, in self-respect and self-help is evident.

"Gentlemen, a reliable Mahomedan friend of mine who had, as a tradesman, been to England, France, Constantinople, Egypt and other countries and was acquainted with the fallen condition of Mahomedans, once told me in this connection an interesting as well as instructive story of Muhammad Ali Pasha, the first Khedive of Egypt, who was a most able man and a great

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statesman amongst the Asiatic Mussalman Rulers of his time. The Pasha had long been urging his ignorant and untrained nobles to go for education to Europe. But the nobles would not listen to him. He told them at last that since they would not act as he advised them to do he would send their dependants and even their slaves to Europe and would place them over their heads on their return. And he actually did what he had threatened. Gentlemen, the little light of knowledge and wisdom that you see glimmering in Egypt and Constantinople is the result of such wise measures. But although it is easy to send students to distant countries by the use of superior force, the results thus achieved will not be so abiding and useful as those, which would be the outcome of what we do of our own free will in this matter. While on this subject I would beg leave to submit that in our Province of the Punjab, nay the whole of India, the Sikhs number only about twenty lakhs, and of these, with the exception of a few ruling princes and some petty chiefs all are agriculturists. Yet our generous princes and the Sikh gentry and peasantry have only lately in the April of 1904 contributed about twenty lakhs of rupees towards the Khalsa College Fund at Amritsar for the advancement of their nation. This, as also the generosity displayed by a single individual Ms. Naina Pillai, from amidst us is, I would not say, a thing which must put to shame our Musalman Princes and big Taluqdars and wealthy merchants, but a thing to be copied. Cannot the six crores of Mahomedans amongst whom there are still, by the grace of God, many ruling princes, and Jagirdars, and Taluqdars and Zamindar and Merchants of distinction, cannot they perform what only twenty lakhs of souls of whom all but a few, merely ordinary cultivator have done in a short period. But ignorant of nations wants, and perverse ideas about the true charity are the cause of all this apathy and indifference. If only a few leaders of our community had the feeling heart of Meer Jafar Hasan who had undertaken such great pains in begging for his one Rupee Fund now amounting to about Rs,30,000 in aid of the Aligarh College, and if the attention of our ruling princes and men of means were turned towards the sufferings and wants of our people, we would have the One Lakh Fund instead the One Rupee Fund. But sense of national honour however, a feeling heart and a liberal and intelligent idea of united efforts in the path of God are conditions indispensable for this.

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The means to regain our honour and prosperity, to achieve our advancement and rise, and the remedy of our present want and poverty, fall and helplessness, humiliation and ignorance are in our own hands. They consist in giving financial aid to the best of our power to our National College or on larger scale to our National University in equipping it with all the requisites of high education in every useful science and art, found scholarships and endow funds for various faculties and in making the path for students to reach the higher stages of life not only easy and clear, but an inviting and tempting one.

CLOSING COUNSELS

The President then went on to offer some advice on the extension of education among women which he pointed out was a delicate subject requiring discretion as well as zeal, and also upon physical education. Continuing he said:

"Gentlemen, there is a strange malady spreading amongst the educated young men of this country, from wrong notions they have formed of patriotism and nationality. They seem to have taken it to be their duty to discover distinct and often conflicting aims and interests for every community, caste or creed, however small and insignificant, and to fall foul of other communities and sections of society in looking after the interest of their own, to spread malice and prejudice in the country, to censure Government most ungrateful to spread distrust and disaffection towards it and to make premature, impracticable and indiscriminate demands on it. This deplorable condition ascribed to Western education, and as ours in an Educational Conference, I want to deal with the point here for a short while. I wish that all Mahomedans have hitherto been safe from the venom by the influence of Sir Syed and others they should remain so in the future and that the efforts to mullify its poisonous effects instantly whenever its symptoms are visible in the college or in the future University should continue for ever. I wish that the leading and influential men of the community would, by their instructions and the guidance keep the community aloof from anything which does not savour of peace and harmony, in loyalty and faithfulness to the Government, and should leave no stone unturned to remove the mutual misunderstandings of different communities and of

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the rulers and the ruled. Above all, what I would like the Mahomedans to always bear in mind is to let the differences of creed, country and colour have no influence on them. The injury which such differences have done to the cause of Islam has not been small. Not long ago a Mullah on the frontier of the Punjab set the simple Shias and Sunnis by the ears. They were as brothers to one another, and had long been living in peace and harmony yet they killed one another by hundreds and gave Government cause for anxiety for sometime, and all for nothing. Some cities of India are also subject to a similar state of things, and though the outbreaks here occur very seldom, the effect of them live long. Sometimes, again it is the Hindus and Mahomadans that are at logger-heads. Educated Mahomedans must consider that amongst other things, which they must always keep in view of their principles of life they must never lost sight of peace and good will towards all. They must never pick up any quarrel with their Hindu-brethren, but must live peacefully with them and try to induce others to do the same. The Aligarh College under whose auspices the Conference is here assembled has always by the grace of God been alive to the importance of practical lessons in the principle of peace and good will. Mussalmans of every sect here receive religious education according to their different creeds and say their prayers in the same mosque. Mahomedan students from the distant and differently circumstanced countries of Madras, Bombay, Burma, Persia, Baluchistan and others live here together and join hands in every work giving practical proof that they follow the same God, the same Prophet, the same Book, and believe in the same Quran, and that difference amongst them there is none. Similarly there are Hindu students here attending the School and living in the Boarding House, learning a lesson from the harmony which prevails in the College that the Indian communities form one nation and that their interests are common. I am a Shia, and my forefathers have been so, yet my late brother and myself have been with the movement of founding the Aligarh College from the very beginning and we have always wished that Mahomedans, in spite of their differences in creeds should have this general principles of peace and good will for the ideal of all their moral and intellectual advancements. I am deeply grieved whenever I hear any discordant notes of dissensions and differences arising in our community anywhere; and I earnestly

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pray the gentlemen here present, and there must be men of every sect and creed amongst them, to exert themselves for the sake of one God, for the sake of the Prophet, the Qoran, and the *Kalima*, they all equally sincerely behave, to exercise their influence whenever they can in weakening and eradicating these pernicious and mistaken differences with a view to ameliorate our pitiable condition and to remove the many difficulties in the way of the Mahomedans.

Gentlemen, we have fought many battles in the name of religion. We have shed much blood and suffered much. But those days are now gone. The Almighty God has now mercifully committed us to the care of a wise, just, benevolent and merciful Government. Thank God for the peace and freedom which you now enjoy under it, and make the best use of them. Time was when the nations of Europe were also enveloped in the darkness, superstitions and ignorance like us and when men were burnt alive in the name of religion and horrible deeds committed, the bare recital of which is shocking to humanity. Now, however, all is changed. The light of knowledge has dispelled the gloom. Different nations still inhabit the earth. Different tenets and beliefs are still the same. But there is no religious warfare, or religious animosities. All are absorbed in the same thought and are busy making advance leaps and bounds in the fields of letters and sciences. Look at England. The Roman Catholic subjects of that country do not regard the king as the Defender of the Faith. Yet they are appointed to responsible posts like those of the Viceroy and Lieutenant Governors and to big commands in the Army, and they hold them and serve the King, the empire and the Nation loyally and faithfully, in peace and in war.

"Gentlemen, it is the duty of all educated Mohamedans, whether they be the products of Aligarh College or any other institution, to display in their speeches and writings and deeds a sincere acknowledgement under whose benign shadow they have received the blessings of education in such peace and with such freedom, and whose strength and stability and greatness and glory their interests are so indissolubly bound together. I need not give a detailed account of the famous, moral and material support extended to the communities of Islam by the rulers of India. I mean the Viceroys and Lieutenant Governors and other high and

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distinguished officers of the Government ever since the conception of the Aligarh College has come into being. To some of these the College walls themselves bear eloquent testimony. It is possible, gentlemen, that in the course of the many and multifarious duties of the post any officer of Government, may happen to pass an order or do a thing which might go against our interests or conflict with our views, like the Circular issued by Sir Antony MacDonnell, Lieutenant Governor of these Provinces, in the matter of Urdu language. On such occasions it behoves us to respectfully submit our views on the situation, as we did at that time, but it equally behoves us to behave so as not to forget ourselves and the bounds of respect in the heat of discussion. Administrative mistakes, gentlemen, are not generally based on any hostility of intentions, for you know that Sir Antony MacDonnell, though he made the mistake, was yet a staunch supporter of the College. None of you, gentlemen, is unaware of the favour to which I have pointed above. And what greater proof can there be of the kindness and favour of rulers on them than that the son and heir apparent of His Most Gracious Majesty, our kind Emperor, is coming to us in March next to honour the College which the Mahomedans have established here for the education of their present and coming generations after years of toil and begging - not only to honour the College but through the College the whole of the Mahomedan subjects of India who are second to none in loyalty to the British Government and the British crown. I hope and trust that Mahomedans residing both in and out side India will look on this honour more as a symbol of the kindness which the King-Emperor and his Government have always shown towards the Mahomedan subjects than anything else; and request you all, Members of the Conference to join with me in praying sincerely and fervently for the long life, welfare and prosperity of His Most Gracious and Imperial Majesty the king Emperor and the heir Apparent His Royal Highness the Prince of Wales."

Three cheers for the King Emperor and Their Royal Highnesses the Prince and Princess of Wales were given.

RESOLUTIONS

The Conference resolved that some Muslim students be sent to Europe for technical education; more funds be collected

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for the Muslim University; educational census be revived and Aligarh be made a centre of Muslim education. It further resolved that a committee be formed to assess the funds required for the foundation of the Aligarh Muslim University and that Muslim *Auqaf* be used for the promotion of education among the Muslims.

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THE TWENTIETH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT DACCA, DECEMBER 28-30, 1906

PRESIDENT: JUSTICE SYED SHARFUDDIN BAR-AT-LAW

Born at Bankipur, a small place in Bihar well-known for producing Sir Syed Ali Imam and Justice Hasan Imam; was among the few Mussalmans who had proceeded to England for higher education; returned to India as a Barrister and started practice at Patna High Court, 1879; was an active member of the Indian National Congess and when on the initiative of Nawab Viqar-ul-mulk a meeting was called at the residence of late Hamid Ali Khan, Barrister, Lucknow to form a Muslim Political Association, he presided the sitting, 1902; was appointed a judge of the Calcutta High Court and performed his duties with great accumen 1906; the same year he presided over the annual session of the Educational Conference it Dacca.

PRESIDENTIAL ADDRESS

More than 3,000 delegates participated in the Conference, The guests were received at the Howrah Railway station and the Nawab of Dacca, Nawab Sir Salimullah Khan had given his palatial residence to the guests. From Calcutta the guests were taken on steamer to Narainganj and from there to Dacca. The guests were accorded the most cordial welcome both at Howrah and Dacca. This conference was quite representative as almost every prominent man of the Muslim community participated in

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it. Nawab Mohsin-ul-Mulk, Nawab Viqar-ul-Mulk, Moulvi Basheeruddin of Etawah, Sahibzada Aftab Ahmad Khan, Dr. Ziauddin Ahmad, Mr. Muhammad Ali, Mr.Shaukat Ali, Mr. Syed Hasan Imam, Mr. W.A.J. Archbold, Musheeruddula Khalifa Syed Mohammad Husain Khan, etc. took a leading part in the conference. Nawab Sir Salimullah Khan and Choudhry Syed Nawab Ali acted as host.

The President, who was received with cheers, speaking in the vernacular, began by referring to the responsibilities of his position. Conference topics were well known, and the action of the Conference was recognised in every part of India. He exhorted the audience as Moslems to prove worthy of their glorious past, and to strive forward to the good which lay before them. They had no reason for despondency or despair. They possessed full capacity to advance and to make proper use of the faculties innate in them. For a time it seemed as if the community had slumbered and ceased to be true to itself, but now signs of life and activity were visible which encourage them to persevere. Other communities were far in advance in race and material progress. At the same time there were some changes that must be avoided during the course of this struggle to regain lost ground. Mahomedans must not fall into the habit of imitation or into error. True progress was based upon proper education. For this object Aligarh College had been founded. He strongly advocated raising it to the status of University. This had been the dream of Sir Syed's life. Now the Government seeing the efforts of the community to advance, and recognising the true loyalty of Moslems, would sympathise with and assist them. He referred to the All India-Mahomedan deputation in October to the Viceroy. The leaders of the community knew that the time had come to place their case directly before the supreme government. Paying tribute to the work of Nawab Mohsin-ul-Mulk in this connection he remarked upon the surprising and significant unanimity of thought and action that the deputation had evinced, and the exceedingly short period of time in which representation had come together and decided upon the course of action to be followed. The labours of this deputation were already bearing fruit. Its importance had been fully recognised by the press not only of India but of Europe. For the unprecedented success that had attended its work the

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thanks of the community were due to the King and to the Viceroy. These thanks, he said, should be shown not by words but also by actions while the true ruler was he who had the good of his subjects ever in mind, the true subject was he who placed his entire faith in the ruler. The speaker next dwelt at length upon the advantage and necessity of acquiring by means of translation, all valuable information and stores of wisdom available in the languages of foreign people. This was necessary for the hastening of the advance of Indian thought and culture. He advocated the formation of committees to undertake translations into the vernacular. These committees would keep the conference in evidence throughout the year.

The President then laid great stress on the study and cultivation of scientific and technical subjects insisting at the same time on the necessity for inculcation of habits of discipline and the cultivation of good manners. Their absence had only too often been deplorably evident amongst certain classes of the student community.

Referring to female education the speaker said there could be no two opinions as to its desirability, but the question was how to do it. The time has not yet come when education in schools could be safely imparted to Mahomedan girls. He therefore advocated the training of orphan girls as teachers who would act as visiting governesses in Zenanas. He expressed approval of the provision in Aligarh College for the study of Arabic, but was of opinion that enough had not been done in this direction. In his concluding remarks the President emphasised the necessity for religious and moral education. This should not be neglected in favour of any materialistic or agnostic teaching. Above all it was necessary that Mahomedans should remain Mahomedans true to their faith and traditions ; without this any advance that they might make would be valueless.

RESOLUTIONS

Resolutions of thanks were passed unanimously, expressing gratitude to Sir Bampfylde Fuller for the interest shown and help afforded to Mahomedan education in Bengal, and to Sir James Digges Latouche in the United Provinces; congratulations were

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also given to Mr. Morison on his call to the India Council. Resolutions dealing with Mahomedan education in Bengal, thanking the Government and accepting the scheme for Muslim hostels proposed by a provincial conference was also passed, and another was passed asking for full information regarding the Mohsin fund.

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THE TWENTY THIRD MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT RANGOON, BURMA DECEMBER 29,31, 1909

PRESIDENT: RAJA SIR MOHAMMAD ALI MOHAMMAD KHAN OF MAHMUDABAD, K.C.S.I., K.C.I.E.

Sir Ali Mohammad Khan Mohammad, Maharaja of Mahmudabad; son of Sir Mohammad Ameer Hasan Khan; born, 1879; was appointed member of the U.P. Legislative Council, 1904-1909; elected to Indian Legislative Council, 1909; was conferred the titles of K.C.S.I, and K.C.I.E.; appointed Home Member of U.P., Governor, 1921; started his own paper, the *Indian Telegraph*; gave literal help to the *Comrade*; supported both the Indian National Congress and the All-India Muslim League; supported Home Rule Movement; his efforts united Hindus and Muslims and brought the Lucknow Pact, 1916; wanted that Muslims should get modern education; worked hard for the foundation of Aligarh Muslim University; presided the Annual session of the All-India Mohammadan Educational Conference at Rangoon, 1909; twice presided over the All-India Muslim League, 1917 and 1928; Vice-Chancellor Aligarh Muslim University, 1920-23 ; died, 1931.

PRESIDENTIAL ADDRESS

The *Pioneer* reported the following :

I cannot find words to thank you sufficiently for the great honour you have done me by electing me to preside at your

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deliberations, though to my mind it only serves to bring into relief the paucity of good men amongst us. I consider it nothing less than a misfortune that at such a critical time in the history of our affairs, we have no recognised leader of our community. We have amongst us men of distinguished ability, authors and speakers. We have great scholars of the old school, learned in the ecclesiastical law and the ancient classics, numerous lawyers, the staple product of modern education, and other men of light and learning, but it is difficult indeed to discover one who, as well as being devoted heart and soul to the cause of national advancement, is also a man of ripe judgement, of broad and moderate views, one who has set a noble example of self-scarifice and self control and who is worthy to guide our footsteps along the steep and thorny path of progress. What disastrous results might have followed, if, for instance, in the recent political crisis, when great Mahomedan interests were at stake, the Right Hon. Syed Amir Ali and that distinguished nobleman, his highness the Aga Khan, had not come to our rescue and assumed a responsible attitutde in furthering our cause. But I am digressing, Gentlemen, one can not go through the past record of this conference without acknowledging the fact that a great stimulus has been given to educational activity among Mahomedans: But when I think of the stupendous task that lies before us, I feel as if we have only made a beginning. To form an adequate idea of the pace at which education is advancing among Mahomedans, it is necessary to consider their position numerically in all the important branches of instruction. Taking the figures of primary schools first, the percentage of Mahomedan pupils in the total number of pupils in such schools at the end of 1907 was 200. As Mahomedans form 22.6 per cent of the entire population of the country, they will appear to be well represented in primary schools. But if you take the provinces individually, you will find that they have a different talk to tell. The policy of the educational department to reform indigenous Mahomedan schools and to push on secular education deserves encouragement. Your Local Committees can do a great deal of work in this direction but it is a pity that they have not yet been formed in all Important towns. At the last budget meeting of the Imperial Council, I submitted to Government the necessity of making primary education free. It is, however, a large order, and it may be, 1 fear, long before any

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steps are taken in this direction. As you go higher up you will find a decrease in the number of Mahomedan pupils, and notice accordingly that the percentage of scholars attending secondary schools is 14.8 only. The difficulties which existed before have been enhanced considerably by the restriction imposed under the new University Regulations that the number of scholars in each class is not to exceed 20/30 in future, and the High schools have not unfrequently to refuse admission to students The rule has operated with extra harshness on Mahomedans, who only a short while ago needed every possible inducement to join these schools. Government has declared more than once that it cannot undertake to provide a system of State secondary schools. Its policy is to maintain a high school as a model at the headquarters of each districts, leaving it to private enterprise to supply such further schools as may be required. The school at Aligarh cannot suffice for the needs of the entire community. The provision of scholarships of free studentships, and of Mahomedan hostels, are all makeshifts, which cannot supply the real want, namely more schools. This attitude of Government towards English education, together with the increasing demand for it, clearly indicate that you must provide yourselves for the education of your community. It is a large undertakings but after all it is not so formidable as it appears. In the first place, you do not want such schools in every district, but in large centres of Mahomedan population. Secondly as they will aim at supplying local wants, you should look to charitable local magnates to found them. If wealthy Mahomedans, instead of bestowing money indiscriminately in the form of charity, helped their co-religionists by founding schools, they would confer an enormous benefit upon their community. I know a big land holder of Oudh (I have the honour of his friendship) who instead of paying the customary present of money (Neota) on the occasion of a marriage among his relations, makes a point of giving the amount as a scholarship to a student who cannot afford the expenses of his education. It is a most admirable idea, but you can find a score of parallel ideas if you only realise that the education of your community in the present circumstances, is your first and all important duty.

I am glad to find that Mahomedans in Burma are beginning to show a decided partiality for English education. I conclude

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from the Report on Public Instruction for your province that the main factor in the improvement of Mahomedan education is the appointment of a special Mahomedan Deputy Inspector for Mahomedan schools. It is a crying necessity in other Provinces where Mahomedans, in the teaching and the inspecting staff, are very poorly represented. I have been able to get the figures for two provinces only, which are quite alarming. In the United Provinces, out of 37 Head Masters, only 2 are Mahomedans. It is your duty to represent your case to Government and also to induce educated Mahomedans to take kindly to the Educational Service in the interests of the community. If the experiment has been tried with success in Burma the system may be introduced with advantage on a large scale in places where a Mahomedan population predominates.

In connection with secondary education, there is one point of great importance for Mahomedans. The students who enter straightway on a course of English study, without the slightest acquaintance with any of the vernaculars, cannot assimilate properly what they learn in school and it is one of the main cause of crudity which is so often ascribed to English educated youths. It is essential that they should have a thorough grounding in some oriental language. Religious instruction is out of the question, in public schools, though Government is becoming alive to the necessity of introducing moral training. The simplest method is to teach elementary principles of religion in vernacular at home, before boys reach the school going age. It is clear that you cannot expect to receive in Government schools an education suited to your special needs, and it must continue to be a compromise at the best.

Gentlemen, the backwardness of Mahomedans in education appears to be most prominent when you come to deal with higher education. You can judge it from the fact that in 1907 the percentage of Mahomedan pupils, taking all the Arts Colleges in the country, was 8.1 only. If Mahomedans attended Colleges in proportion to their population it would be 22.6. In your province there are only Mahomedan students in the Arts Colleges. The motives which lead people to seek higher education have been well-described as follows:-

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"First to obtain greater knowledge for bread winning purposes. Secondary the improvement of ones knowledge of political economy, history and facts bearing upon the actual political work and life of the day. Thirdly the desire of knowledge as a luxury to brighten life and kindle thought".

It is obvious that, so far, we have been apt to assign a market value to English education and to judge of it by its utility. A liberal education is something far higher than what may be called "bread-winning studies" which too often do duty for intellectual culture. Owing to a knowledge of English having been made a necessary qualification for Government employment, the need of English education is recognised only as a means to an end, and not for the cultivation of the intellect. A University degree is generally looked upon, as a passport to government service, or to some other professions. The law, par excellence, has the greatest attraction for our young men. During the last quarter of a century we have had, in proportion far too many Barristers and Pleaders (I am speaking of my own province).

I maintain that Mahomedans have no true conception of a liberal education and of the facts that it is quite in a superficial sense that a mere English-knowing man is called "educated". The material and sordid necessities of life absorb the best intellects of the nation and it is not given even to a few to acquire knowledge as its own end "to heighten life and to kindle thought" Gentlemen, you have not only to create a demand for higher education, but you have to devise means to supply it. You have no voice in any of the Indian universities. The Mahomedan members of Senates and Syndicates are a "microscopics" minority. It may be an unpleasant revelation, yet it is a fact that the syndicates of Calcutta and Madras Universities are quite unrepresented by Mahomedans. If you are entitled to a right of representation in excess of numerical proportion on the Legislative Councils, you are also entitled to and can, by analogy claim a similar right in the Universities. At least this argument applies with some force to the case of Allahabad University, to which is affiliated a most important Mahomedan institution. Its interest requires to be carefully watched and properly represented before the governing body of the University.

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PROPOSED MAHOMEDAN UNIVERSITY

While on the one hand the policy of Government in regard to higher education has increased your difficulties, on the other hand the recent administrative reform has entailed upon you responsibilities of no mean order. You require men of high educational qualifications to discharge them and to prove the fitness of Mahomedans before the world. The solution of the problem, lies entirely in your hands. The remedy has been suggested before. You have only to makeup your mind to apply it. I mean the creation of a Mahomedan University or rather the raising of the Aligarh College to that status. The question has been discussed at every session of the Conference, it has formed the subject of contributions to newspapers, and of literary brochures, but we have not yet got beyond the good intention. There is no disagreement on the merits of the question. In fact it has met with a warm response from some quarters, but I understand there are some people who labour under the misapprehension that if there were two or three Mahomedan Colleges of the type of Aligarh, they fully answer the requirements of the community and we could dispense with the idea of a University. Gentlemen, it is no easy task to build another MAO College. Even if you find the money, you cannot find another Sir Syed Ahmed. If you had second rate Colleges, parents would prefer to send their children to the best, and the other Colleges would suffer in reputation. It is not the number of colleges, but the diffusion of knowledge which can bring about the intellectual regeneration of Mahomedans. The diffusion of knowledge is the province of a University only. The argument that you must have a number of Colleges before you can have a University has already been successfully repudiated. Speaking on this subject in 1902, His Highness the Aga Khan said: The sum which we ask for is one crore of rupees for we propose to establish an institution capable of dealing with the enormous interests involved, we want to be able to give our Moslem youths not merely the finest education that can be given in India, but a training equal to that which any country in the world. We want Aligarh to be such a home of learning as to command the same respect of scholars as Berlin or Oxford, Leipzie or Paris. And we want those branches of Moslem learning which are too fast passing into decay, to be added by Moslem scholars to the stock of the world's knowledge.

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And above all, we want to create for our people an intellectual and moral capital; a city which shall be the home of elevated ideas and pure ideals; a centre from which light and guidance shall be diffused among the Moslems of India, aye and out of India, too, and which shall hold up to the world a noble standard of the justice and virtue and purity of our beloved faith. Gentlemen, do you think that the restoration of the glory of Islam would be too dear at one crore of rupess? If you really care for that noble faith, which you all profess, you can afford the price. Why, if the Moslems of today did their duty as did the Moslems of the first century in three months you would collect this money to pay for the ransom of Islam. Be think that there are in India 60 million Moslems, and of these at least two millions, or one crore, can afford one rupee. From the head of every Moslem family we only ask for one rupee, whereas we all know well that there are people who can pay Rs. 1,000 or Rs. 10,000 with ease". It is scarcely conceivable that words like these could have fallen on deaf ears, yet nothing has been done. I felt something of a pang when I read the scheme of your able Hon Joint Secretary in the last year's report of the Conference to raise the sum of 24 lakhs for the University during the next 12 years. It means that Mahomedans cannot unite for a great national purpose, and it means further that the desire for a change in their intellectual life is not so keen as to stir them to activity. For, in proportion to the force with which you realise the depths of ignorance to which your community has fallen, will be the anxiety and the effort to raise it from such a degrading position. You have only to look around you to see what your other fellow-subjects are doing. I read a few days ago that the Hindu Central College, which is a growth of yesterday is going to be raised to the rank of a University. The idea of a Mahomedan University has been cherished for years and it is not yet on its way to taking a practical shape.

I appeal, gentlemen, to that sense of duty which you owe to your own community. I appeal for your generous instincts and your racial pride. I appeal to your traditional love of learning and knowledge. I appeal to all that is highest and best in your moral nature. I appeal to your noblest ideals of national glory and enlightenment and last of all, I appeal to that common faith which binds us together and ask you, to rise to the occasion and

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subscribe for a Mahomedan university. I do not wish to rouse in you a passing interest, but a real living enthusiasm, which may stir you into action. Gentlemen if you succeed in your object through united effort and firmness of purpose and if ever you bring to Aligarh some of that "indefinable charm that haunts the grey and venerable quadrangles of Oxford and Cambridge" it will form the chapter in the annals of Moslem achievements in this country.

TECHNICAL AND INDUSTRIAL EDUCATION

Let us now consider the attitude of Mahomedans in regard to technical and industrial education. Their indifference to such training is evidenced by the fact that out of 15 state technical scholarships awarded during the five years ending 1907, to enable their holders to receive higher instruction abroad, only one was given to a Mahomedan scholar. They prefer the security and drudgery of desk-work to manual labour in the factory. They have yet to take their rightful place in the industrial and business world. Their meagre participation in commercial pursuits is chiefly accountable for their present economic conditions and they cannot afford to lose the opportunities which are being availed of by other classes of people. The most backward Provinces, where Government cannot fix suitable candidates or an opening for technical scholars, are said to be the United Provinces and Burma, and this despite the great efforts which are being made by Sir John Hewett to give an impetus to technical education in the United Provinces. In this connection I must say how grieved I feel that the Secretary of State has not thought to accord sanction to the entire scheme for technical education devised at the Naini Tal Conference in 1907. Thanks to Sir John Hewett, although it was supported by the Government of India by representatives of Euroepean and Indian Commerce, and by all shades of enlightened opinion in the province. I would ask every Mahomadan parent to give a technical training to at least one boy in the family, and when such studies are popularised, the time will come when a good number of the state scholarship, be won by Mahomedans. Personally I should be much pleased if Mahomedans became a "nation of shop keepers" provided that they attained the standard of progress of that great race to whom

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the words were orginally applied, and which is now the foremost power in the world.

MOSLEM IDEALS

Gentlemen, along with the great intellectual development that may be in store for Mahomedans, if they bring themselves into harmony with modern civilization, you have to take into account the disturbing influence of Western thought and the difficulty of adaptation to new environment. What is of the greatest importance to Mahomedans is the uniformity of a moral ideal. The destiny of the race is in the hands of another generation, the present moral and social situation is extremely embarrassing. Whilst the most advanced class of people in the country is becoming more conservative in spirit, under the influence of English education, the young generation of Mahomedans does not even attempt to arrive at a reasonable compromise, but finds it easier to reject wholesale the traditional code of conduct. If these young men divorce themselves entirely from the past, ignore these high principles of morality, which are the soul of Islam and send before themselves purely materialistic lines of conduct, it will destroy all sense of Muslim unity. If they wish to rise as a nation, they cannot sever the link which connects them with the past. If they wish to develop a separate individuality of culture, they cannot rise as a nation, of the community either of race, religion or interest the three essential conditions of the existence of any nation it was the identity of faith which gave a stamp of nationality to those diverse nations conquered by Islam and made them feel their common interest stronger than the differ noes of race which divided them. If you loosen the bonds of religion you lose that necessary interest in the moral welfare of your community. Socially there will not be much left in common, owing to a growing exclusiveness in thought and habit, and the next step will be divergence of interests. Since Islam does not represent a particular race, but a congeries of race, they will split up, when there is no spirit of cohesion left, into separate groups, to be known by a new designation, which must be left to the future historian.

Gentlemen, I represent this danger to you to impress upon you the fact that the evolution of the East must proceed along Eastern lines. By absorbing the best which the West has to give to

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you and retaining unimpaired the glorious heritage that was bequeathed to you over thirteen hundred years ago, you may contribute to a fuller and more perfect life and attain the highest ideal of self realisation. I have carefully abstained from a reference to any of the burning question of the day, as politics are outside purpose of this Conference. I can only tell you that the future is by no means free from anxiety for Mahomedans. Great changes are taking place every where and of these the Islamic world has had its share. The best rule is to guide your aspirations in the right direction and not to rest content with these partial fulfilment, always bearing in mind that sound criticism is a great aid towards ensuring better administration.

THE *ALIGARH MONTHLY* ON THE MOHAMMEDAN EDUCATIONAL CONFERENCE AT RANGOON

We note with great pleasure the progress made by the Female Education Section in the past year which was quite manifest on the 27th of December 1909 when Lady White accompanied by the Lieutenant-Governor opened the All-India Ladies' Art Exhibition at the Rangoon College Hall amidst a very large and influential assembly, the organization of which reflects great credit on Mr. Abdullah and his lieutenants in Rangoon. The Hall was tastefully decorated by the Managing Committee comprising 30 ladies with Mrs. M. Laurie, the daughter of the Lieutenant-Governor, as its President. Over 550 exhibits were catalogued, some of the best among whom being those sent in by H, H. the Maharani of Bhavanagar who is now announced, among 21 other ladies, to be the recipient of a gold medal. The exhibition was worth a visit and the whole procedure showed a considerable improvement in all directions. We wish a prosperous new year to the Section.

The sittings of the Conference were held in the Jubilee Hall from 29th to 31st December 1909 under the presidency of the Honourable Raja Sir Ali Mohammed who, by reason of his influence, position and enlightenment highly deserved that distinction and he did full justice to the arduous task that a President was called upon to perform in a province the Mohammedan population of which devoid of the blessings of Education viewed with indifference all the progressive movements through their dim Burman spectacles.

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India was well represented at the Conference by over 250 delegates mustering from all parts and the total number with the local mobilization swelled to nearly 1,000. The chief peculiarity about the whole thing was the interest evinced in the proceedings by His Honour the Lieutenant-Governor of Burma, the Director of Public Instructions and Sir Charles Fox, the Chief Justice who may well be said to be the life buoy of the Mohammedans of Burma.

The Presidential address was the notable public utterance of the day displaying considerable similarity with the Mohammedan Educational problem, and set forth in a highly impressive form the urgency of bringing about the means of raising the Aligarh College to the status of "the Cordova of the East" for the achievement of which a considerable sum was realized on the spot. Sir Herbert White's address to the delegates, sympathetic as it was throughout, greatly helped the Conference in achieving the purpose of its pilgrimage.

Mr. Towle, Principal of this College and Mr. Covernton the D. P. I. presided over the meetings of the School and Female Education Sections respectively. The former built up with considerable ability the whole fabric of his presidential speech on the basis that "Child is the father of man" while the latter brought home to the minds of his hearers the importance of Female Education. Also the sermon of Maulana Shah Sulaiman Phulwari had the usual magical effect on the audience.

Resolutions as to the needs and requirements of the different provinces were passed with due deliberation. The holding of the Conference in Rangoon and the subsequent tour of Nawab Viqar-ul-mulk in Burma have aroused a sense of awakening in the Mohammedans of that Province.

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THE TWENTY-FOURTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT NAGPUR DECEMBER 29-30, 1910

PRESIDENT : ALLAMA ABDULLAH IBN YUSUF ALI, I.C.S.

Born in 1872; graduated from the University of Bombay,1890; proceeded to Cambridge from where he earned M,A., LL.M.; called to the Bar from Lincoln's Inn; topped the list in ICS, 1896; was appointed Deputy Secretary Government of India, 1911-1912; retired, 1914; the University of London appointed him as Lecturer in Urdu, Hindi, Comparative religions ; member Royal Asiatic Society; Revenue Minister, Hyderabad State, 1921-22; served on Indian delegation to League of Nations, 9th Assembly, 1928; went on a lecture tour to Denmark, Sweden and Norway, 1918 ; Principal Islamia College, Lahore, 1925; was linguist and studied profoundly Gujarati, Persian, Marathi, and French; translated the Holy Quran in English which is almost as exalted as the original Arabic; called to deliver the presidential Address to the Twenty Fourth Session of the All-India Mahomedan Educational Conference, 1910; died, 1955.

This conference met at Nagpur on the request of Khan Bahadur H.N. Malik who was eager to create a sense of self-help in the Muslims of his province. A very beautiful Pandal was made to accommodate 2000 delegates. The President elect Allama Abdullah Ibn Yusuf Ali was received at the Railway Station by the members of the Reception Committee. Sahibzada Aftab

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Ahmad Khan who accompanied the President, introduced him with the members. H.H. the Aga Khan, Mr. Wright, Director, Public Instruction C.P., Nawab Salimullah Khan, Hafiz Vilayatullah Sahib, Moulvi Aziz Mirza, Mr. Fazale Bhai Karim Bhai, Mr. Towle, Principal of the M.A.O. College, Aligarh, were some of the prominent men who participated in the conference.

PRESIDENTIAL ADDRESS

The *Pioneer* recorded the following.

At the opening of the All-India Mahomedan Educational Conference, the President, Mr. Abdullah Yusuf Ali, I.C.S. urged his audience to take an optimistic outlook towards the future of Mahomedan education. They must have an adaptable scheme of education to enable separate treatment.

"A Muslim University" he proceeded has been a cherished dream of Aligarh for many years. Some of its supporters have described it as a denominational University and a great deal may no doubt be urged in support of that idea. Our own ideas have not sufficiently cristalised on the subject. But I should like to urge that the Muslim University we wish to have is not to be a denominational institution in the sense in which the term is ordinarily understood. It is not to teach shia doctrine or sunni doctrine, or the doctrine of any one of the orthodox or heterodox sets of Islam. It is to have no tests and freedom and originality of thought will be encouraged. Its doors will not be closed to non-Muslims any more than are the doors of Aligarh College. It will be a Muslim University in the single sense that it wil promote the ideals which the Indian Muslims have evolved out of their educational experience of two generations. It will encourage the methods most calculated to advance the Muslim spirit, which has ever stood for Universality as opposed to exclusiveness. It will make learning and science a handmaid to life and test it by the touchstone of solid facts. Its whole teaching will be directed towards the carrying out of the Koranic injunction, 'Go forth into the world and observe the experience of these who have endeavoured to walk in Gods way. It will teach that the accidents of race and language, wealth and birth, should not act as barriers to unshakled human intercourse, but should be used to stimulate the service of humanity, unselfishness, sobriety, endurance,

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fortitude, and grit-such are the virtues which it will hold up to admiration as the only basis on which men and women may be properly classified. The awakening of the conscience, the training of the will, and the cultivation of the heart-an organ which we keep deplorably in the background-will take their legitimate place side by side with mental instruction and the training of heart and eye. Its mental horizon will not be bounded by the history or institutions of a particular sect or people or church, for Islam may be described even now as a wholly undenominational religion . We have dared to dream such a dream, and I ask you; can you in any sence call it the demand for *a* denominational university? Is it not right that we should seek to materialise our dream, and to give it a local habitation and a name ?

"It may be said if these are our aims, why seek for a separate University at all? The answer is that the five existing Universities of India do not and cannot satisfy these aims. They are hampered by conditions, social and political, which forbid their entry into more than a very limited sphere. India has developed other needs since they were founded. Even as centres of purely intellectual training they have failed for want of machinery to heal unexpected rifts which the Indian mind has shown in the shock of novel ideas. They are no doubt being reformed and brought into line with modern needs. But no University tied down to a state policy can cope with the unsetting of mens minds and the chaos of social institutions with the same hope of success as an efficient public organisation independent of the state, but working in harmony with it. As events have turned out, we are not now alone in asking for a special University. The distinguished lady who guides the fortunes of the Hindu College at Banaras has also worked out a scheme for a special university to meet her own ideals. The scheme is in no way antagonistic to ours. It may even in many parts be complimentary. But it is our clear duty to work strenuously for the realisation of our own ideals, and we may take it for granted that when we can guarantee the condition necessary for success, we shall enlist the sympathies of the new Education department under the charge of so sympathetic a member as the Hon, Mr, Butler and receive an understanding response from a Viceroy so experienced in Eastern affairs as Lord Hardinge. It would be a mistake, however to suppose that the provision of funds is the only condition on which the inception of the scheme depends.

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The provision of funds is an important matter, but by no means the most important. We have to think of the men who are to work it. One or two men of lofty aims and practical minds will not be enough. You will want several men of learning, capacity and administrative ability able to devote their whole time and energy to the development of the scheme . Our past experience in the history of the college has shown that the constitution of the governing body is of the highest importance; besides the usual qualities necessary in any business concern, it should possess sufficient influence to give confidence to the public, sufficient fact to work smoothly with the teaching staff and sufficient understanding of the needs and habits of the students to maintain discipline with firmness and impartiality. Further we shall want a highly trained and organised teaching staff to rise to the necessities of the situation, and combine in themselves in an eminent degree all the qualities which they are expected to impart to their pupils. At present even for the most elementary branches of education, the dearth of teachers is the outstanding obstacles in the way of all enthusiasts in education, and when we come to Muslim teachers, the supply of scandalously short of the demand. When the supply begins to show some sort of reasonable ratio to the demand, it will still be a long step before the quality has been raised sufficiently high to meet the exacting requirements of our ideas.

The poverty of the Indian Musalmans is sometimes put forward as an insuperable obstacle to their education and progress. I do not make much of this argument. Poverty is undoubtedly a disadvantage, but acting on men of spirit and determination it may be a great tonic.

RESOLUTIONS

Resolutions appreciating the services of H.H. the Aga Khan, Khan Bahadur Moulvi Sir Rahim Bux of Bhawalpur, Sir George Ross Campbel. Chief Commissioner frontier province, Justice Baddam and the Nawab of Rampur for the promotion of education among the Muslims were passed. It was also resolved that in order to create awakening among the Muslims, educational conferences be called in every province. The Conference seriously viewed the foundation of the Aligarh Muslim University essential for the development of education among the Muslims in India.

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THE TWENTY- SIXTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT QAISER BAGH BARADARI LUCKNOW DECEMBER 28-30,1912

PRESIDENT : MAJOR SYED HASAN BILGRAMI, MD, IMS

Youngest brother of Nawab Imad-ul-Mulk Syed Husain Bilgrami; a medical doctor by profession but a linguist by taste; knew Persian, Arabic, Urdu, English, French, German, etc; studied medicine at London for ten years; joined the Indian Army and came to be known as Major; took active part in the Aligarh Movement and Muslim politics; elected first President MAO College Association London, 1903; one of the members of the Selection Committee to interview the candidates for the Principalship of the Aligarh College; Secretary, All-India Muslim League, 1910; called to preside over the deliberation of the 26th session of the All-India Mahomedan Educational Conference at Lucknow; his Address is replete with the profound love he had for the Aligarh Muslim University Movement; died, 1915.

PRESIDENTIAL ADDRESS

The *Comrade* recorded the following:

"Let us hope the condition of education in India is not so down deplorable as that depicted above. But the picture does not appear to be altogether unfamiliar. Some of its features and

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lineaments we seem to be able to recognise more or less plainly. With us also when the policy of your King-Emperor's speech has been fully carried out, we shall have no grounds for complaint. But for the moment it would appear that the decision of the Secretary of State, as conveyed in Sir Harcourt Butler's letter of the 9th August last, addressd to the President of the consititution committee of our proposed University, has undoubtedly given the *coup de grace* to our University movement, at any rate for some years to come. Nor has elementary education, which every Moslem state, whether of the West or of the East now regards as a sacred duty, fared any better hitherto.

"No intelligent person can pretend that Sir Harcourt's letter, if intended as an argument in support of the step the Secretary of State for India has been advised to take in regard to our University movement, is at all convincing. On the contrary, it would be legitimate to conclude from its general tone and temper that it was intended to put an end to all discussion and controversy.

"In the course of my future remarks it will be my duty to criticise adversely the conclusions of our Constitution Committee. But in doing so I disclaim the slightest intention of making any reflection on the personal honour of individual members or casting any doubt on their zealous devotion to the difficult duty entrusted to them. In their anxiety for an early sattlements they reflected the mood of the Moslem community who at the time were fired by the loyal sentiment and noble ambition of having the foundation of their University laid by the hands or their august Sovereign, then shortly expected in the country. Neither the committee nor the community realised that constitution can not be made overnight like fairy palaces. The futility of the attempt is now apparent to all, but it is easy to be wise after the events when the committee consented to various vetoes so find in the constitution they were contemplating their exercise by their own Chancellor. Even then perhaps his powers were too comprehensive and practically placed the University under a one-man rule. But in the light of the Secretary of State's latest decision the position is made much worse by transferring the power of the Chancellor to the Government of India and practically making the University a Government institution instead of a communal

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one. For instance it is laid down that "The Chancellor" (now the Government of India in Council) 'shall have power to enquire into every matter relating to the University and give such advice to the court as he may deem fit about the improvement of and welfare of the Univeristy. It shall be the duty of the court to take such advice into consideration and either act upon it or submit their view for the consideration of the Chancellor. If on the receipt of such report the Chancellor deems it necessary that his advice should be acted upon the Court shall do so.' (sic) Let us not be too particular about the grammar of the last line. But you will observe that this statement is slightly altered from an existing rule of the College with the effect of making our 'Supreme Governing Body' that is to say the Court, supremely ridiculous and worthless. I will not trouble you further with the details of this precious constitution. What I have already cited will show you plainly that in the propose University the Moslem community will not have much power left to their representatives.

Now, I do not for one moment assert that the university founded on the lines proposed by the Constitution Committee will not be an excellent institution. True, it will be in practice altogether a Government affair, run by experts of the educational department and hitherto on their own admission and on the evidence of men like Sir Valentine Chirol, efforts in the field of education have proved to be a failure. Their constant complaint is that they have failed to produce men of character, men of firm moral fibre; that they have only succeeded in turning out a number of graduates who have learned their work by heart without understanding it. Let us grant, however, that they are now going to turn a new leaf and succeed in future. But the question is why such an institution, however, excellent, should be expected to especially interest the Moslem community and that so deeply as to induce them to sacrifice to it almost every educationally bankrupt for all time. Have we really formed any conception of the sacrifices that we are asked to make for this practically Government institution? Have we realised what it all means? Let us see. It means first of all the handing over to a department of the Government, for disposal at their will, of a few lakhs of rupees recently collected by an impoverished community in an outburst of enthusiastic local fervour, representing the hard-earned saving

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of the poor and middle classes who could ill afford it, as well as the superfluities of the rich who could no doubt afford more. But even this sacrifice would be a trifle when compared with the sacrifice of Aligarh College itself for the glamour of the mere name of a so-called university. Here is what we read in a quotation from the proposed Act. 'On and after the date of the establishment of the University the MAO College, Aligarh, shall cease to exist as a separate corporation and shall be incorporated with the university, 'Cease to exist,' gentlemen, and for such a university as I have endeavoured, to give a sketch for your benefit. To such a university all property, moveable and immoveable, of every description belonging to the college together with all its rights and privileges, are to be transferred. The work of Sir Syed's life time, the tender plant of 40 years' growth cherished by the whole Moslem community, nurtured by the hands of their most trusted leaders, thirty lakhs or so of money (a drop in an ocean when we consider the requirements of a really first class university, but still representing the supreme effort of a community poor in comparison with other sections of the Indian people), all this heritage which we hold as sacred trust, we are asked to sell; and for what? For a mess of portege for a university which we can in no sense of the word call our own. Can the Moslem community accept such a university as the fulfilment of all their hopes, all their aspirations in the direction of founding an autonomous institution, where they could carry on more efficiently and on a sounder basis and a larger scale the work they have begun at Aligarh, at institution enjoying at least the measure of self-government enjoyed by Aligarh College and in its administration free from interference by Government officials? We asked for bread and we are offered a stone.

"It must be said that our committee were not solely responsible for the proposed scheme. They had to consider what the Government were prepared to offer. It was probably a case of 'Take it or leave it'. The share of the Government in this business betrays in my opinion an amount of suspicion and distrust of our people which is not justified either on theoretical grounds or as a result of past experience and which in my humble judgment is unworthy of an all powerful central Government such as the Government of India. That Government is the supreme

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administrative authority for the whole country and can and does excercise its administrative functions wherever and whenever it choses to do so. Can it be contended for one moment then that constitution or no constitution the Government could not at once put a stop to any improper or unwhole some tendency developed by any university to which it had granted independence in the management of its internal affairs subject only to its supreme control when and if the necessity should arise for its exercise. So much for theoretical grounds.

"Let us turn to past experience. For the last forty years the leaders of the Muslim community have administered the affairs of Aligarh College in a manner which has earned them the well merited commendation of all competent judges, principal high Government officials, Viceroys and Lieutenant-Governors and other high personages. The Education Commission of Lord Curzon which reported against 'denominational' universities spoke very highly of the college and its organisation and management. The College has always taken the lead in all educational reforms such as the residential system and the tutorial method of supervision-reforms to the need of which the official world is only now waking up and which have not yet been quite successfully imitated in Government institutions. The men, graduates and undergraduates, turned out by Aligarh College have received the need of highest praise from Government officers in positions of the greatest responsibility, some of whom I may be allowed to quote. Here is what Sir Auckland Colvin, Lieutenant-Governor of the United Provinces, has to say of them. The popularity which the College has obtained and the men it has turned out are proofs of the wisdom with which it was founded. Although it may not be given to every one to strike as justly the balance between the ideas of the East and the West as it has been to Syed Ahmed with his vigorous understanding and his strong personality, those who are acquainted with the young men who have passed through this college will probably agree with me that they show as markedly distinctive signs of their training as do the pupils of our public schools in England and the graduates of our universities. An Aligarh College men has become aynonymous with men of liberal ideas, advanced education, and independent character. He has become above all,

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the type of the class of Indian who endeavours to do full justice to English desires, but expects us to do equal justice to his one's. Again, to quote the same authority:- "To have been an Aligarh man is, I have over and over again found, a passport to the respect and confidence both of Englishmen and Natives. They carry with them the stamp of their training, the impress of the man under whom their training has been accomplished.'

"Another Lieutenant-Governor of the Province, Sir Charles Crosthwaite, made the following observation in the course of his reply to an address of the Trustees: 'What is the reputation of your students? They have the character of being upright and manly, loyal to the Government under whose protection they live, courteous and respectful without servility, and fitted by their uptraining for the practical work of their life'. Thus what has been especially recognised by these high officers and many others is that Aligarh has succeeded in forming character and that its alumni are men of integrity, intelligence, and practical administrative capacity.

"It will be observed therefore that the record of the Trustees of Aligarh College is not such as to warrant the spirits of suspicion that pervades the whole of the scheme before us as modified by the Secretary of State's latest decision. The Government of India having according to their own avowal failed where the management of the College has been so eminently successful, now wishes to take in its own hands the management of the proposed university and assign to the trustees a position of responsibility without power a most unenviable position to judge by the examples if one comes across in this country.

"What is more, if you accept the scheme you may find a member of your own staff exercising the veto and assuming full control of the policy of the college, if he happens to have influence in high quarters or a friend well placed in the educational service. Those who have any knowledge of the power of a demi-official or private note in India, cannot possibly remain insensible to this danger.

"It might be said on the other hand that our attitude on this question shows a distrust of the Government which is not

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warranted by circumstances; that although the vetoes and reservations have been put in the scheme as a matter of precaution they will seldom or never be exercised unless absolutely necessary. But this is not a correct interpretation of our position. It does not signify a distrust of the Government but of a system of constantly changing succession of officers of more or less educational training some of them unacquainted with or unsympathetic towards our national requirements in education, some with fads and hobbies of their own and others full of the ideas just now in fashion of the undersirability of education for any but the nations of the West. Historians have observed that one of the greatest drawbacks of what is known as a 'Benevolent Despotism' is want of continuity in policy and administration. The intrinsic weakness of the system is that it is impossible under it to ensure the permanence of any reform. It is under such a form of Government that we are believed by many to be ruled in India. But, however that may be, we suffer from this particular failing of that system in an intensified form. In the 'Benevolent Despotism' of the latter half of the eighteenth century and the first few decades of the nineteenth, changes in policy and administration followed only on the death of the sovereign or the removal from office of some great minister of state under whose influence the sovereign happened to be for the time being. In India while the administration changes every five years, the official life of adminstrative officers of departments is very small indeed on an average. This is I consider a very important factor in the successful administration of such institutions as colleges and universities. It is to my mind at the root of the success of Aligarh College as an educational institution. We have had here continuity of action combined with a full knowledge of our requirements, and sufficient autonomy to be fairly free from constant official interference. Time and labour have been freely and willingly placed at the disposal of the institution by the best intellects of the community. The administration has been sympathetic. The students have not been looked upon as mere mechanical toys to be made to assume any desire posture or perform any given action by the pressing of sundry buttons or the winding up of certain springs. They have on the contrary been treated as human beings with all their feelings, sentiments and passions, joys and sorrows, virtues and vices, merits and follies. What we wanted was to be able to continue this class of administration in a university which we

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could call our own. The Secretary of State's latest decision makes this impossible not only by what it offers to us but almost more so by the reservation which it lays down in regard to his future discretion as to the details of the constitution. Therefore we must dismiss from our thoughts, as a bad dream, all that we have hitherto fondly hoped we were going to get. Let us curb our craving for deputations and respectfully inform the Government that we have no use for the kind of university that is offered to us. Let us not forget within a few years of the passing of our great and trusted guide and leader and friend, the founder of all our hopes of advancement as a people, the illustrious and incomparable Sir Syed Ahmad Khan - let us not forget so soon the one great lesson he taught us, the lesson of self-help. At this critical juncture in our fortunes it is the one quality which is likely to stand us in good stead and to bring us safely out of what I may call in colloquial phraseology a 'tight corner'.

Major Bilgrami after discussing the affiliation question which he regarded as such less important than that of the supreme control of the university proceeded to sketch out for the audience the ideal to which the University should strive, and mentioned the affiliation scheme. Continuing he said :-

"It will be more profitable to discuss first what we can do with Aligarh College as it now is and in what way we can make it even more useful for our community over the whole of India than it has been in the past. In other words, how far can we go with advantage in the direction of a charterless University, ready to be converted into a chartered one, if the time should ever come, as no doubt it will come, when some Secretary of State may be a turn of the political kaleidoscope, change the whole aspect of affairs. But should all Secretaries of State remain forever obdurate we can still have an institution which would subserve the purpose of a national university of a very useful type, in spite of the limitations which will be necessarily imposed upon it by the refusal of a charter by the Government.

"Let us examine then in detail what we can do under present conditions in advancing Aligarh in the direction of a charterless university, to be converted under favourable circumstances into a chartered one, and in either character

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subserving the purpose of an Educational Establishment for the whole of India based primarily on the special requirements of the Moslem community and managed entirely by their representatives, but open to all classes of people of all nationalities and religions.

"In our quest of such a university it is useless for us to look for models in the existing universities of the world. No single model, such as Oxford or London, Gottingen or Berlin or Paris will answer our purpose. Our requirements are such that we shall have to combine the features of more than one type of university in order to get what we want. The main point is to know what that is.

"A recent writer (President Charles Franklin Thwing, LL.D.) divides the universities of the world into four classes, of which the lines of demarcation cannot be defined with absolute exactness because at many points they run into one another the same university presenting in varying degrees the features of more than one class. Yet the types are sufficiently distinct to be easily recognisable when met with. 'One class, and perhaps the more normal, has for its purpose the discovery and the publication of the truth. The schools of this class are devoted to learning and to scholarship. The laboratory and the Library are their tools, and observation represents their method. The universities which are called rather by the social than by the geographical name of German are the more conspicuous members of this class. They represent the most impressive form of the higher education of modern times'.

"The next type, represented by Scottish and American Universities, 'seeks primarily for the development of character through the power of thinking. Scholarship finds its place too in this class, but less dominantly. The aim is rather intellectual and ethical, the aim is personal, directed towards the individual'.

"The third type has for its real purpose the making of the gentleman-men 'in whom' in Dr. Thwing's word's the intellect, the heart, the conscience, the will, and the asthetic faculty are so blended and made so harmonious that they become at home in any society'. The type is represented by Oxford and Cambridge.

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"The fourth class 'seeks to train men of efficiency; its members endeavour to make graduates who are able to earn their living' just as professional schools of Engineering or Medicine do. 'Universities of this class belong especially to the Far East. They are found in India, China, Japan. But listen further to the pathetic words of Dr. Thwing, 'The reason is not far to seek. The means of subsistence are so small, the margin dividing starvation from bare existence so narrow, that every force must be utilized, every method employed, which shall add a crump to the food or thread to the garment. The universities of Tokyo, of Calcutta, of Peking represent this type of efficiency'.

"Our University at Aligarh, chartered or unchartered, must combine the features of all these types, and add to them some special feature of its own. And what better guide can we have to our requirements than the noble words of our King-Emperor, when he says 'No university is nowadays complete unless it is equipped with teaching faculties in all the more important branches of the sciences and the Arts, and unless it provides ample opportunities for research.

You have to conserve the ancient learning and simultaneously to push forward western science. You have also to build up character, without which learning is of little value'. Again, 'Let your ideals be high and your efforts to pursue them unceasing'. If we add to this the necessity for religious education which has been so fully recognised on all hands, which constitutes an essential elements in the formation of character, we have a complete guide to what the Aligarh of the future is to be.

"In all these directions we can raise Aligarh to a much higher state of perfection, and bring it much nearer to our ideal of a University, while waiting for another turn in the wheel of fortune. But during this interval of strenous life our labours and our efforts must not be confined to Aligarh alone, but carried on simultaneously over the whole of India in building up those institution which if and when your ideal is fully realised, will become legally affiliated to the mother university at Aligarh. But in reality their affiliation must begin from the very first day of their start-an affiliation in spirit and soul, a spiritual affiliation, though not a legal one. They will take Aligarh as their model in

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every respect, including its residential and tutorial systems, its religious instruction, theoretical and practical, its games and sports and its esprit de crops. Where the teaching of these institutions does not go beyond the Matriculation or the Intermediate stage they will send up their matriculates or their F.A.: as the case may be, to the unchartered Aligarh University from the first. If they teach up to the B.A. standard their affiliation meet for the time being continue to be spiritual only - but they can send their graduates up to Aligarh for post graduate study and research work, and in many other ways which I will specify presently, take their full share in Aligarh life and tradition. You will of course understand that the affiliation of these schools and colleges scattered over the length and breadth of India must under all circumstances be absolutely voluntary. Even if the Government gave us a charter with full power of affiliation, it will rest with the schools or colleges whether they will elect to be affiliated to Aligarh or not.

"Now while the Moslem schools and colleges of India are germinating and ripening, Aligarh itself must not only get more nurture in readiness from them, but must also expand vastly in order to meet her full responsibilities, and that is the work of years even of generations. I propose presently to enter into practical details of work that is before Aligarh, but this I must say here that thirty lakhs or so we have hitherto collected will not go far towards it. We must redouble our energies and never rest until the sum has reached around crore of rupees. Charter or no charter, we shall want all money we can get to raise Aligarh into a first-class and up-to-date educational institution, a model for the rest of India. But never forget that this can only be done under communal management and never under the hesitating, vacillating, unsympathetic educational policy of a bureau. The first practical step that I wish to propose is only one that will cost little or no money. I propose that the name of our college be now changed to Muslim University College, Aligarh, in token of the determination not to sever from the purpose of having a Moslem university at some future date. It will also be a shorter and less cumbersome name than the present one of Muhammadan Anglo-Oriental College which now is invariably contracted into an Anglo abbreviation of M.A.O. College, a somewhat enigmatio term not understood by public outside India and requiring a great deal of

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explanation in conversation with the European at the end of which he gives up the attempt to grasp it.

"In order not to alarm you unneccessarily I may say at once before discussing the higher work of our University that the new Aligarh will continue to act as a mill for grinding out the requirements of the various Government services and departments, and at the same time providing a livelihood for a number of our young men to whom no other source of supporting life is open and whose highest ambition never soars higher than the official seat of a Munsiff or Deputy Magistrate. Our University must continue to employ every method 'which shall add a crumb to the food or a thread to the garment' of our impoverished community. This I know is not what the ideal of a Univeristy has been in the past nor is it the professed ideal to-day. The doctrine of *'knowledge for its own sake'* is still preached very widely at the inauguration of new universities or at big functions at the old. Newspapers did into our ears and feel very virtuous and very moral for doing it. Men high in the seats of the mighty declaim about it from their sublime heights. We can never hear enough of it in this country. But the truth is that it is now a mere pious aspiration. A formula now meaningless at least in the west that has come down to us as a relic of better times. In the old days it used to be the boast that the very idea of utility was desecration to true learning. We now find the Universities of Cambridge and Oxford making provision for teaching Medicine and Engineering and Agriculture. The Universities of Manchester and Leeds would have received few endowments or donations if they had not undertaken to specialise in commercial and technical education. The truth is that the modern spirit of commercialism in education has destroyed the highest ideal in the field of learning and nowhere is that spirit more rampant than in the England of to-day, in the centre of the world's commerce. The whole of the discussion with regard to compulsory Greek at Oxford is significant of the spirit of the time. At Cambridge it is impossible to induce an undergraduate to take up Arabic unless and until he is first promised a cadetship in the Egyptian service. The College of Oriental Learning, which it is proposed to establish in London, has only been made possible because it will have the special function of giving linguistic training for commercial purposes. In England every ounce of knowledge has its exchanging value

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in pounds, shillings and pence, but I shall not waste your time in quoting examples. This spirit of commercialism in education has invaded this country also and is, at least in part, responsible for that decline in the veneration due from pupil to teacher which we sometimes notice now-a-days and which we all deplore. In the old days so long as the teacher could support himself or some patron of learning undertook to find him in food and raiment he expected no remuneration for his teaching except his name and fame. His pupils were to him like so many sons of his own. Thus in the mosques and shrines and private houses of Delhi, Lucknow, and Benares men gave themselves entirely to their pupils, as they do to-day at the University of Al-Azhar in Egypt and as they did in Europe in the days of monastic scholarship. The pupils then looked upon any service, however menial, which they were allowed to perform for their teachers as a mark of his special favour and of high honour. In a lesser degree I am glad to say, the spirit still exists in this country under modern conditions, where the right kind of teachers and the right kind of public get together. But to obtain the best result a certain amount of warmth of heart, of genuine interest in the welfare of the pupil, and a little enthusiasm in work are requisite on the one hand, and on the other, disciplined mind, a mind disciplined both by proper home training and at school where strict commercialism in education is the order of the day so much money for so many hours' work done some how, the spirit of veneration is apt to be destroyed. The best people in England complain that it has gone out of Oxford and Cambridge".

He then related the difficulty that educated Indians have in finding a suitable profession when their courses of studies are finished. Referring to the Legal profession he said :-

"From the purlieus of Whitehall and Cromwell Road to the great centres in India where men of importance and authority among the ruling race and their echos among our own do congregate, the cry is. "Down with the lawyers". I have inquired into the reason for bias against a class of useful men whom the British system of administration of justice has brought into existence. Authoritatively I have only been told of two reasons. One is that they make a lot of money. For this delinquency of course we cannot blame them. There is very little to be made by

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our people in any other profession. The second and presumably the most important reason is that they encourage litigation by carrying appeals from one court to another as far as possible. I suppose this charge can be brought against certain types of legal practice in any country and we might at once admit the truth of it in a limited sense for ours. But there is another side to the shield. I asked a most loyal pleader, a writer of many loyal pamphlets which he has had translated into English for private distribution. He himself cannot be accused of knowing that language. His view of the matter was that these appeals are not the result of any special vice of perversity on the part of the lawyers, but of very feeble, often fantastic judgements delivered by young gentlemen whose conspicuous ability does not always include a knowledge of the law. So that the only conclusion we can come to is that unless the whole judicial system of the country is changed and every man on the judicial bench made a law into himself this necessary evil of appeal to higher courts must be continued in the interests of their clients by every honest and honourably lawyer. I have only one more word to add to this part of my subject and that is that the out cry is loudest against barristers. Now I have no patience with the men who without any foundation of liberal education to build upon or ability to grasp the meaning of what law they read, get called to the bar by dint of much craming and after many failures. Nowhere else have I witnessed such painful and partimony as among the many all but illiterate and misguided young Indians who in the past have got into the legal profession in that way. We should, therefore, be very grateful to the council of legal education for the regulations which require a fair standard of preliminary knowledge for enterance into the legal profession in England. They should save a great deal of misery and disappointment both to the young men themselves and to their parents out here. But I still adhere to what I said on my return to England from my last trip in India some five years ago at a public gathering in which many young Indian students were present. I then said that the bar in India is overcrowded but only for fools. That for men of real ability there is room and to spare. To that statement I hold fast still".

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RESOLUTIONS

This meeting views the decision of His Majesty's Secretary of State as contained in the letter of the Hon'ble Sir Harcourt Butler, dated Simla 9th August, with profound disappointment and regret. Having regard to the views expressed by the Constitution Committee and in this meeting in the course of discussion among others (I) that the name of the University should be "the Moslem University"; (ii) that with regard to the control, the powers proposed to be vested in the Chancellor should not be vested in the Governor-General in Council (iii) that the powers mentioned in caluse V of Chapter III of the statutes should be the same as conferred on the Patron under section 41 of the Rules and Regulations of the Trustees of Aligarh College; (iv) that with regard to affiliation the Statutes should remain as proposed; and (v) that provisions in the Constitution relating to the powers of the Court, the Council and the Senate should not be modified; and further having regard to the mementous issues involved therein this meeting appoints a committee of the following gentlemen with full powers and authority to act and finally settle all matters relating to Moslem University in such manner as may seem proper to them in the best interests of the community and to wait in deputation on His Excellency the Viceroy to make all necessary representation in this behalf.

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THE TWENTY-SEVENTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT AGRA DECEMBER 28-30, 1913.

PRESIDENT: JUSTICE SHAH DIN BAR-AT-LAW.

Born, 1868, in a reputed family which had won patronage from the Mughal Kings for their services rendered to the Empire; graduated from Government College, Lahore, 1887; proceeded to London and got Bar-at-Law from Middle Temple, 1890; won three Lecture prizes awarded by the Council of Legal Education in Roman Law, Constitutional Law and Constitutional History; won also many prizes and scholarships from his Inn; founded Anjuman-e-Islam in England and was its Vice-President, 1889; started practice at Lahore along with his academic pursuits; Assistant Legal Remembrancer to Punjab Government; first Indian to be appointed nominated member of the Punjab Legislative Council before he joined the Chief Court at Lahore as Judge, 1903; renominated, 1905 ; Additional Judge Punjab High Court; sometimes Chief Judge; his soul-stirring lectures to Young Men's Mohammadan Association of which he subsequently became the President won for him the position of 'guide, philosopher and friend' to his community; read a paper, 'The Education of the Mussalmans in the Punjab at the All-India Mohammadan Educational Conference, 1893; presided the Ninth Mohammadan Educational Conference, 1894; won great appreciation for his scholarship; a great admirer of Sir Syed and lent his powerful support to the University Movement; seconded

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a resolution on the establishment of Muslim University at the 12th session of the Conference,1898; Trustee MAO College, 1896; member of the Simla Deputation, 1906; gave a legal shape to the Leagues' Constitution, 1908; organised the Punjab Muslim League and became its first President; Presidential Address given to the All-India Mohammadan Educational Conference was considered a great contribution to the existing literature and was widely quoted by the Lieut-Governor of the Punjab in his speech, delivered in 1914 on the occasion of laying the foundation stone of the new Islamia School in Lahore; died, 1918.

PRESIDENTIAL ADDRESS

THE *ALIGARH MONTHLY* RECORDED THE FOLLOWING:

PRELIMINARY REMARKS

GENTLEMEN,—In the Christmas week of 1894, this day nineteen years ago, I had the honour to preside at the ninth Session of this Conference, which was held in the Strachey Hall of the M. A.O. College, Aligarh. I remember as if it were but yesterday that on that occasion there were gathered together around me some of the best representatives of Muslim culture—amongst others, Sir Syed Ahmed Khan, the great founder of the Aligarh College; his distinguished son, Mr. Syed Mahmood; that polished courtier and able administrator of Hyderabad, Nawab Muhsin-ul-Mulk, on whose shoulders fell afterwards the mantle of the immortal Syed, that profound scholar, enlightened theologian and impressive orator, Maulana Nazir Ahmed; and that versatile and voluminous writer of Delhi, Maulvi Zakaullah. One after another they have all passed away, leaving behind them a record of work which will ever be cherished by the Indian Musalmans as their most precious inheritance They were the pioneers of the modern educational movement in Muhammadan India, and to occupy the presidential chair in an assembly containing such illustrious men was a distinction of which any one might well have felt proud. After nineteen years, the united voice of the community has called me again to that high office, and in obedience to your flattering summons I am here before you to-day. The work that devolves upon the President of this Conference is as difficult as it is responsible; and I greatly appreciate the honour you have done me in selecting me for its performance. I very much wish

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that you had entrusted this task to more capable hands, but as you have honoured me with your confidence, I shall do my very best to deserve the honour; and I am sure that in the work that lies before me I can count upon your whole-hearted co-operation and support.

LOOKING BACKWARD-1893-1913

Looking back upon the period which has elapsed since I last presided over your deliberations, I notice with feelings of sincere gratification that much progress has been made by Muhammadans in education and that almost everywhere they have overcome their old prejudice against Western methods of instruction and have begun to show considerable educational enterprise. The period has been, on the whole, one of steady advance from the position they formerly occupied, and they have developed a degree of self-consciousness and a sense of solidarity which are essential to Muslim regeneration. If at times they have, in some parts of the country, made mistakes in their conception of education and in carrying it into execution, or have chafed under the wholesome restraints imposed by prudence and foresight, they have tried afterwards to rectify those mistakes and have appreciated and pursued a saner policy.

THF ALIGARH COLLEGE

The Aligarh College, which embodies the educational ideals of its great founder and which may be called our most improved experimental farm in the field of education, has had a chequered history. At one time it seemed as if it would become the storm centre of the mutual jealousies of the older generation and of the immoderate demands of its youthful population, but wiser counsels prevailed at last and more than one crisis passed away. Our College at Aligarh is, and must ever remain, the central national institution of the Indian Musalmans, and in view of its great traditions and of the immense influence which it has always exercised over all the most active movements which have arisen in our community, its general condition furnishes perhaps the best index of our moral and intellectual progress throughout the country. The power of Aligarh is great, but its responsibilities are greater, and I would, therefore, remind its governing body and its students that they will be guilty of betraying a great trust if

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they depart from the policy and the principles laid down by Sir Syed Ahmed Khan for the guidance of both. Aligarh was intended to turn out the best type of educated Muhammadan-a young man who would possess great intellectual ability and high character, and would combine the pleasing courtesy and polished manners of the West with the ennobling self-respect and sturdy independence of the West-a thoughtful Indian who would conduct himself in private and public life with dignity, self-restraint and an ever-present sense of responsibility, and whose ambition would be to become a useful member of society and a loyal and helpful citizen of the British Empire. These were the ideals put before the Indian Musalmans by the great Sir Syed; and their realisation must ever be the aim and object, not merely of the Aligarh College, but of all Muslim educational institutions. It is a hopeful sign of the times that in educational matters the policy laid down by Sir Syed still holds the field, and although at times the still small voice of the enlightened conscience of the community may be unheard in the din of warring interests, I earnestly trust that it will ultimately be listened to with due respect, and that the forward-movement of the College will receive fresh impetus from the loyal co-operation of the more thoughtful section of the younger generation.

THE MUSLIM UNIVERSITY

Gentlemen, one of the most pleasing results of the spread of the Aligarh movement in India was the organised effort recently made by our community to collect funds for the establishment of a Muslim University at Aligarh. The wave of enthusiasm which passed over all classes of Musalmans throughout the length, and breadth of the land and the striking success achieved by the promoters of the University idea under the brilliant leadership of His Highness the Aga Khan are significant proof of the great awakening which has taken place among our people, and this is mainly due to the gradual infiltration of liberal ideas first promulgated at Aligarh. These ideas, and the principles underlying them, must be diligently spread among Musalmans and applied to the new order of things which is coming into existence, and you may then be sure that in the domain of education, as also in other fields of activity, our community will come to occupy a position worthy of its traditions and of its

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numerical strength in the country. With you education is the supreme need of the hour, for remember that upon the extent to which your community will be educated on modern lines will depend your progress relatively to the other communities, in all the more important walks of life. A disregard of this truth will assuredly endanger your position in this country.

The Muslim University question has been discussed for the past three years in many of its bearings in all parts of the country; and having regard to the fact that it is under the consideration of certain representative Committees duly empowered to deal with it I do not feel called upon to say anything special about it on the present occasion. I may, however, be permitted to remark that, after having shown unusually keen interest in it the community seems to have relapsed into something like indifference towards it. I know that this is chiefly due to the fact that momentous events of a most serious character have happened in the Muslim world which have engrossed the attention of the Indian Muhammadans and have placed their scanty resources under a severe strain. But now that the clouds have rolled away and we are in sight of clearer skies, I earnestly beseech you to turn your attention once more to the University question which has become for us a question of sovereign importance. And in this connection may I venture upon a word of advice ? It is essential to the right solution of this question that your leading men should bring to bear upon it their best qualities of head and heart, and it is equally necessary that the rank and file of the community should follow their lead in this matter with confiding loyalty. I very much doubt whether our leaders fully realise the nature and extent of the responsibilities which rest upon their shoulders, they have launched upon an experiment of enormous difficulty with probable consequences of a far-reaching character, and at times it seems as if they were driving the chariot of the Sun with hands unequal to the task. This is borne out by the discussions which have taken place over the University question both in the Muslim press and at the meetings of the Committees that are charged with its detailed consideration, and thoughtful men have often shaken their heads over the results thus far achieved. The grave defect in the general attitude of the Muhammadans towards this question is that almost every one who has subscribed, or even promised to subscribe, to the

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University funds claims the right to give his opinion as to the constitution of the proposed University and the future management of its affairs without stopping to consider whether he has the necessary capacity to form a right opinion about these matters. People who do not know even the rudiments of the educational problem in India have rushed into print and have expressed opinions, on the Muslim University scheme which have staggered men who have received University education themselves and who therefore realise, to some extent, the complicated nature of the great issues involved in the situation. I would earnestly advise the community to leave the consideration and decision of the whole University question in the hands of educational experts—men fully qualified by education and experience to speak on this question with authority—and I would implore those experts to do their work with thoroughness, courage and discrimination. The whole question bristles with difficulties, they must be realised and faced, and fair-seeming generalisations or hasty conclusion must be avoided. My own belief, founded upon a brief experience of the actual working of a University, our real difficulties will begin after the Charter has been granted and the Muslim University has come into existence and my fear is that very few of the promoters of scheme are giving themselves the necessary training to cope with the task that lie before them. The practical training in educational work which the Trustees of the Aligarh College are receiving under present condition is not the kind of training required for the governing bodies of the proposed University, which, like the Syndicates and Senates of the existing Indian Universities, will be in independent charge of the whole work of higher education connected with the various faculties of Western and Oriental learning. Our University will be an examining as well as a teaching body, and questions relating to the laying down of standard, the selection of text-books for all the examinations, the appointment of examiners, the conduct of examinations, and all subsidiary matters will have to be thrashed out and settled mostly by men on the spot. The governing body of a College affiliated to a University, such as the Aligarh College, is never confronted with these problems; and when we remember the increasing difficulties which the Aligarh authorities have to face as time goes on, we can form a faint idea of what is in store for the Court and Senate of the proposed Muslim University. Our educationists must

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therefore train themselves assiduously for the work that they will be called upon to do and if they fail to attain the requisite standard of efficiency I fear that the University which has been so much talked of will prove a doubtful boon.

UNDENOMINATIONAL INSTITUTIONS

While on this subject I must remind you that your educational needs will not be satisfied by one University of your own and you must therefore continue to avail yourselves of the facilities effected by the existing Universities and their affiliated colleges in different parts of the country. In these colleges your community is most inadequately represented, and you must exert your utmost to increase your numbers there. It is a fatal mistake to think that the education imparted in these colleges is not suited to the requirements of the Muhammadans, and that they must form an educational enclave, as it were, of their own. The proposed Muslim University is a special measure of limited application and in face of existing facts you will be unable for a long time to extend its jurisdiction over a very wide area. But even if this were feasible, I would seriously question its desirability, as it seems to me that in order to take their full shares in the organic evolution of modern India the younger generations of Musalmans must keep in close touch with those of the other leading communities, and that object is best achieved in the mixed schools and colleges of the country. In a paper which I read before this Conference in 1893 on the "Education of the Musalmans in the Punjab," speaking generally of the undesirability of multiplying special educational institutions for the Muhammadans, I said :

"A still more forcible argument against such rash experiments is punished by the impropriety, indeed I may say the danger, of unnecessarily multiplying class institutions in this country. The modern tendency of setting up household gods, so to speak, in the shape of denominational schools, is not without its evil consequences to the different races in the Punjab. Already the Hindus and Muhammadans stand apart with the impassable stream of antagonistic religious and social opinions running between them across which it is becoming more and more difficult for them every day to shake hands with even a show of cordiality. Is it then really to our common advantage that we should

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laboriously try to add to this distance of feeling by starting and replenishing separate educational institutions where the Hindus may learn to become more exclusively Hindu, and the Musalmans more rigidly and it may be, more fanatically, Muslim? The Government Schools have created for us a common platform, on which the rising hopes of both the communities can meet in familiar schoolboy intercourse and learn one another's failings and virtues :—where the clash of interests may be softened down by mutual concessions gladly made, where the Hindu may learn the pluck and imperious self-respect of the full-blooded Musalman, and the Musalmans profit by the perseverance and accommodating pliability of the meek Hindu. Let us not cast this blessing disdainfully aside, and in the blind race-conceit of the hour set up denominational colleges with the main object of emphasising congenital difference between the two communities, so as ultimately to crystallise them into two irreconcilable creeds. If you really feel the need for such colleges, by all means have them, but your prime duty is, in all cases, to establish as definitely as possible this element of need. In such cases sentiment must always count for a negligible quantity, nor is it desirable to have a college as a mere ornamental appendage to a school or as an enjoyable luxury."

ESTABLISHMENT OF A SYSTEM OF SCHOLARSHIPS

These remarks hold good, to a great extent, even at this day ; and it is my firm conviction that one most practical way of fitting Muhammadan youths for the great struggle that lies before them in India is to let them rub shoulders with the more active and pushful young men of the other communities in mixed seminaries, so that their mental horizon should widen in early life and they should gain a deeper insight into the ideas, taste, and feelings of those with whom they will have to compete in later years.

To increase the number of Muhammadan pupils in these undenominational institutions, the best plan is to institute a sound system of scholarships in each Province; for experience shows that poverty is a serious impediment in the way of a large percentage of Muhammadan students who are desirous of prosecuting their studies up to a University degree, and that

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wherever special scholarships are provided for such students their numbers increase in a short time. In the Punjab the institution of what are called the "Jubilee Scholarships" in 1887 by the Local Government did much to advance collegiate education among Muhammadans, and I believe that in other Provinces also similar measures have proved eminently successful. Among our people the demand for higher education is everywhere on the increase, and you cannot always-start your own Colleges to meet this demand. Beside you must remember that it is of the first importance to give a sound education to our young men ; and you must therefore attach greater value to the quality of the education imparted by a College than to the number of its passes, at the University Examinations. This is exactly the principle on which the Aligarh College is founded, and it would be a grievous mistake to depart from this wholesome principle. By giving unsound education to your youths in an inefficient institution you poison the very springs of national thought, and from a moral and intellectual point of view the result is disastrous. It is therefore far more useful to give scholarships to deserving Muhammadan students to enable them to receive good education in well conducted and properly equipped Government Colleges than to establish, in a thoughtless mood and upon insecure foundations, your own Colleges, where with an enormous expenditure of money and labour you would only an inferior breed of graduates unfit to hold their own in the race of life against the cultured men of the other Indian communities.

I must incidentally observe here that the economic side of the educational question demands your special attention; and it is an instructive commentary on your methods of work that, as a rule, the expenditure per scholar in Muslim institutions is larger than in Hindu Schools and Colleges of a similar type. For a poor community like ours this is very serious matter; and I would earnestly advise our educationists to study closely the conditions prevailing in such institutions as the Fergusson College at Poona and the D. A.-V. College at Lahore. The noble examples of self-sacrifice and of devotion to duty set by the Hindu Professors in those Colleges are also well worthy of imitation by Muhammadan teachers and professors in our Islamia institutions.

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Pardon this digression. In my judgment the establishment of a national system of scholarships is the urgent need of the day amongst us, and I earnestly appeal to you all to give your very best thought to the matter. On a small scale the *Anjuman-i-Taraqq-i-Ta'lim* of Amritsar and some of the Islamia Anjumans in several other towns have done good work in this direction, but the *modus operandi* is somewhat ill-conceived and ill-adopted in modern conditions, and our educationists would do very great service to Muhammadan education by laying down in this connection a well thought out scheme. Such a scheme should include the periodical award of scholarships to our promising young men to enable them to carry on their studies in foreign countries, more especially in technical subjects ; and the general conditions laid down for the award of such scholarships should be similar to those that have yielded such splendid results in Bombay and in Calcutta where the Tata Scholarships Committee and the Society for the Advancement of Scientific Knowledge, respectively, have been giving scholarships to deserving Indians to enable them to prosecute their higher studies in foreign lands.

TECHNICAL AND SCIENTIFIC EDUCATION

Gentlemen, the need of imparting technical education to Muhammadan boys is becoming more and more urgent every day, and in view of the local conditions obtaining in some provinces, I think that this kind of education will make satisfactory progress in our community if sufficient (attention) be given to it. The industrial development of India has entered on a new phase ; and it is a great mistake, to think that we Muhammadans should confine our attention, for the present, to literary education, and that after perfecting it we can turn to technical education. It is obvious that such an argument does not hold good in respect of studies connected with the learned professions, such as Law, Medicine and Engineering ; and it is equally obvious to my mind the education of Muhammadans in industries and hand crafts, and generally in Commercial subjects, must proceed side by side with their literary education. So far, we have been very remiss in strengthening our wealth producing power as a community, and the result is that our economic condition is radically unsound. This is emphatically an industrial age, and I would strongly advise our young men who read in Arts Colleges to give more attention

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to the Study of physical sciences and economics than to modern languages and philosophy. The scientist is more in evidence now-a-days in useful research work than the linguist or the philosopher, and at the present time the Indian Musalmans stand less in need of the polished writer of philosophic poetry dreaming his golden dreams in the dim light of his cloister than of the scientific man whose mind is well stocked with facts bearing on the material prosperity of his people and whose practical education enables him to grapple more successfully with the hard realities of life.

INDIAN GOVERNMENT'S EDUCATIONAL POLICY

Gentlemen, the Government of India have recently laid down an extensive programme of educational expansion, and the Muhammadans must be prepared to take full advantage of the facilities thus afforded for the spread of education among the upper classes and the masses of the country. The Government of India resolution, dated the 21st February 1913, sketched the broad outlines of the policy which the Department of Education intends to pursue in the matter of promoting both elementary and higher education, and that resolution marks a most important stage in the educational development of this country. Soon after, on the 3rd of April 1913, the Government of India addressed a circular letter to all the Local Governments and Administrations on the subject of Muhammadan education, calling attention to the unsatisfactory condition of that education, except in the primary stage, in all the provinces, and inviting suggestions and recommendations as to the best means of improving it. In that letter the Government of India expressed their anxious desire that all reasonable facilities should be provided for the education-of-Muhammadans and indicated generally the direction in which enquiry and special action will, in their opinion, be useful. The Government of India's letter is still, I understand, under the consideration of most of the Local Governments, and the latter have asked for the opinions of the Anjumans and the leading Muhammadan gentlemen in their respective provinces on the points raised in the letter in question and generally on the subject of advancing Muhammadan education. I earnestly hope that the various Anjumans addressed by the Local Governments will consider the whole subject thoroughly in all its bearings, with special reference to their local requirements, and will submit

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practical and useful suggestions for improving the education of Musalmans in all stages of instruction, more especially in the secondary and collegiate stages in which our community is most inadequately represented. We are all deeply grateful to the Government of India for the special interest it has taken in Muhammadan education, and on behalf of the Indian Musalmans I may express the hope 'that Local Governments throughout the country may see their way to adopt special measures to encourage and promote the education of their Muhammadan subjects, in accordance with the policy outlined in the Government of India letter of the 3rd February last. The whole community is awaiting with deep anxiety the result of the momentous step taken by the Supreme Government in this matter, for the Muhammadans have now come to recognise that in modern education alone lies their salvation, and they feel that their educational development will be assured if their own efforts to improve their education are supplemented by practical sympathy and encouragement from Government. They know that at this moment there is as the head of the Indian Government a broad-minded statesman who is prepared to weigh sympathetically the special claims of backward communities to considerate treatment in the best interests of the general progress of the country and they are determined, on their own part, to do all that lies in their power to help themselves.

ISLAMIA COLLEGE AT PESHAWAR

A most gratifying instance of self-help on the part of our co-religionists and of sympathetic encouragement by a Local Government in the matter of our education is afforded by the recent establishement of an Islamia College at Peshawar. We are all deeply grateful to Sir George Roos-Keppel for the great interest which he has taken from the very beginning in the Islamia College scheme, and we thankfully acknowledge that the remarkable success which has attended the efforts of the Peshawar Musalmans in this matter is due mainly to his generous sympathy and support. This College bids fair to become a great moral force in the North-West Frontier Province, and among the Muhammadans of that Province the name of Sir George Roos-Keppel will go down to posterity as one of their greatest benefactors. After a visit to the new Peshawar College a most

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prominent Muhammadan gentleman wrote to me about it the other day in these appreciative terms:—

"It is designed on a most liberal scale, and having regard to its romantic and lovely situation under the very eyes of the tribes who have for centuries bulked so largely in India's history, it is impossible to realise its great capabilities in spreading the light of modern civilization among a people who have hitherto been found intractable to mere physical force. It looks as if that College will solve the frontier problem at last—what so many military expeditions have before this failed to do."

These are significant words, and they will give Sir George Roos-Keppel some idea of how very much his kindly help to a backward community in time of need has been appreciated by its thoughtful men. May I express a hope that the other Local Governments will also, in the same generous spirit as has been shown by the Government of the Frontier Province, help the Muhammadans to help themselves in promoting their education ?

INTERCHANGE OF VIEWS ON GOVERNMENT LETTER

In connection with the Government of India letter, I would advise this Conference to afford a reasonable opportunity to the leading representatives of the different provinces for an interchange of views on the general suggestions made in that letter as to the best means of advancing education among Muhammadans. The conditions which prevail in one province are necessarily somewhat differert from those that exist in another; and therefore the measures that will have to be adopted for the improvement of Muhammadan education in the different provinces will not be identical. But having regard to the generally homogeneous character of the Muslim populations in different parts of India, their respective educational needs will be found to present many similar features, and this Session of the Conference should afford a valuable occasion to our educational men to compare notes with one another and to arrive, as far as possible, at a common basis for future action. Special attention should be paid to the matter of secondary and collegiate education, for, as pointed out by the Government of India in their letter, it is in this respect that we lag far behind the other communities.

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Gentlemen, there is an amazing disproportion between the foundations and the superstructure of your educational edifice, and this grave defect must be removed at all costs. Primary education in your community, though not very satisfactory, is fairly good in some provinces, secondary education compares very unfavourably with it every where but when we come to higher education our deficiencies are most striking. In Arts Colleges and also in institutions where special branches of higher education are dealt with, the number of Muhammadan scholars dwindles into insignificance, and the result is a lamentable dearth of qualified men who can adequately represent and safeguard the interests of the community in the superior grades of the public services, in the learned professions and in other independent walks of life. Such striking developments are now taking place on every side in this country and the pace at which the other leading communities are pressing forward is so rapid that if you do not redouble your efforts to promote sound education among your co-religionists all along the line, more especially University education, both literary and technical, you will soon be confronted with a most difficult and complicated situation. You must try to retrieve your past errors and to revise and improve your methods of work for the future. If there is one remedy more efficacious than another for the ills from which your community is suffering, it is education; and in your anxiety to strengthen your position in India you must not commit the fatal error of frittering away your energies in other directions and in more seductive spheres of work without first having a firm foundation for your intellectual self-improvement. In proportion as you advance in education of the right type, with special reference to your peculiar needs, you will become more and more able to take your proper share and exercise your due measure of influence in the improved public life of the country; and you can then claim that attention of Government and that respect of the other Indian races to which, in the interest of the commonweal, you must always aspire.

TWO ASPECTS OF EDUCATIONAL PROBLEM

The educational problem with which we Indian Muhammadans are confronted has two sides—and these I may perhaps not inappropriately term the technical side and the liberal side. The technical side of our educational problem has reference

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mainly to our relative position as compared with the other communities in respect of the number of Muhammadan scholars in the various stages of instruction in Schools and Colleges of all kinds, the proportion of Muhammadans who have taken University degrees, their number in the learned professions, and their position in the public services of the country. In this connection, we have to study the causes of our comparative backwardness in primary, secondary and higher education, and have to devise means for removing the existing disparity in this respect between the other leading communities and our own. The liberal side of our educational problem is concerned with quite different kinds of phenomena which exhibit themselves in close affinity with the higher and more refined aspects of individual national life, in an invigorating atmosphere of culture and enlightenment in which alone can flourish the most fruitful virtues of civilized men. I shall explain my meaning by a simple illustration.

In your experience of the concrete results of modern education most of you must have come across two types of educated men in this country. One is that of a young man who has applied himself assiduously to his text-books; who by passing successive examinations has risen laboriously from the lowest rung of the educational ladder to the highest; and who, after a brilliant academic career, has carried off a great many of the prizes open to men of his time. In the student world he has the reputation of being a walking encyclopaedia of knowledge, and his College fellows look up to him with nervous respect as a man of great erudition. But scratch him and you will find a barbarian, without a vestige of real culture in him, and he is none the less a barbarian because he carries a mountainous load of books on his back. As Sadi says: چارپائے بر وے کتابے چند The other type is that of the student who, in going through his School and his College curriculum, has paid more attention to the spirit of the books he has read than to their verbal frame-work; who has not distinguished himself in the examination-hall or won laurels at the University Convocation, but who has assimilated the knowledge placed at his disposal by his teachers; who has tried to apply it to the actual facts of life ; who has acquired a wider and more practical outlook upon the world and has thus become a truly cultured member of

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society. His inner self is in perfect harmony with his enlightened exterior, and he is a moral force of no mean potency in his own social circle.

What is true of individuals is also true of communities, and among the latter you will find the same types of temperament and behaviour which I have described above. Now, although the present needs of the country are such that we must continue to pay attention to the technical side of our educational problem, or, in other words, must try to produce from among us as many "educated barbarians" as we can, we must not lose sight of what I have called the liberal side of that problem, that is to say, we must endeavour to understand and assimilate and exhibit in our daily actions the most enduring principles of modern civic life so as to become in course of time a community of cultured and enlightened men.

EDUCATION OF WOMEN

The march of events in India has brought us to a stage of progress at which it should be impossible for anyone but the most bigoted Mullah not to recognise the urgent need of an organised and sustained scheme for promoting sound education among our women. In the West woman has been playing, for a long time past, by no means unimportant part in the healthy evolution of national life, and of recent years signs are not wanting in the East, and especially in our own country, to show that the weaker sex is inwardly feeling its strength and seriously means to step out of its accustomed seclusion to take an honourable and increasing interest in the more practical concerns of the outside world. It is impossible now to stem the tide which is flowing in the direction even if some of you, with a supreme contempt for the needs of the time, were to think of doing so and you would be well advised, so to regulate it as to be able to divert it into proper channels. The enormous influence of woman on the essentially human side of the character of mankind must be obvious to the most superficial observer ; and our first duty at the present moment is to refine and purify that influence in our country and to bring it to bear upon the totality of our individual and corporate life in order to make it more fruitful in relation to the great movements of the world.

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From the time when the first stirrings of new life send a thrill of joy through an expectant family circle to the supremely critical moment when the last ray of hope is extinguished and the dark shadows of death close in upon an emaciated figure, the personality of woman stands out as being in close vital touch with some of the most powerful springs of human thought and action; and so her part in shaping the destiny of man has been recognised in the modern age as one of great motive power. You will all remember the pregnant saying that the hand that the delicate fingers that in the sick chamber close, with an inexpressibly affectionate touch, the eyes of the expiring man have ever been busy in unravelling the tangled skein of his private affairs which fill a large part of the span of life. The formation of the child; the development of the social sympathies and antipathies of the youth; the successful working of that most delicate and difficult of all human relationships called marriage ; the creation of an atmosphere of domestic harmony and concord, of affection and contentment in which the best private virtues always thrive—all these depend, in a large measure, upon the extent to which woman is trained and permitted to do her own proper share of work in society.

No scheme of national education will be complete among the Indian Muhammadans which does not make ample provision for the education of women on modern lines, with special reference to the peculiar needs of a progressive Islamic community. This does not by any means imply the wholesale adoption of the methods of instruction and of the standards of culture which have come to be associated with Western civilization ; we in the East have our own distinctive traditions and predominant tendencies of thought, and we must evolve a new type of culture as the result of a wholesome combination of the Asiatic and European systems of training. One thing is, however, clear, and that is that the purely Eastern modes of education would be as stale, insipid and unprofitable in the case of our women as they have proved to be in the case of our men, and the community must make its mind once and for all to allow it's girls to be instructed in the elements of knowledge according to the more scientific methods of the modern age. The time has long since gone by when even our leading men favoured the idea of concentrating all our energies upon perfecting the education

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of boys before taking up the question of educating our girls; we have advanced far beyond the stage at which such a view could be held and acted upon without endangering our national position in India. In these days the education of girls must proceeds *pari passu* with that of boys, and I am certain that a disregard of this principle will result in serious difficulties and greatly handicap us in the race of life.

There is urgent need of emphasising this principle in our national system of education, and the public mind must be trained to recognise its importance. Unfortunately the Indian Musalman has still very primitive ideas on this subject ; and this was made painfully clear only recently in the Punjab, in the course of a controversy which was waged there over a proposal to introduce the teaching of English into the curriculum of a new Girls' School which has been started by the Anjuman-i-Himayat i-Islam of Lahore. The question aroused a heated discussion both within the Anjuman and outside it; and I felt genuinely distressed at the enormous amount of turgid nonsense that was retailed in the vernacular press by writers who posed as well-informed critics, but seemed to have the crudest conception of what education really means for the sexes and what the special requirements of the Muhammadans are in India of the present day.

OUR BACKWARDNESS

The question of the education of women upon improved modern lines has been seriously taken in hand by the other Indian communities, and even in the more backward provinces they can already show fairly satisfactory results. In the Punjab, for example, the small community of the Sikhs is far ahead of Muhammadans in giving education to women, and the Hindus who come next to the Sikh in this matter are greatly our superiors. During the quinquennium ending with the official year 1911-12, the number of Muhammadan girls has increased by 9.65 percent, in the primary stage of education and by 1.45 percent, in the secondary stage; whereas among Hindus (including Sikhs) the increase during the same period has been 17 and 6.40 per cent respectively. In the North-West Frontier Province, according to the Report on Public Instruction for 1912-13, female education among Muhammadans is actually on the decline, among the causes

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assigned for this retrogression being the *parda* system and the lack of qualified teachers. In that province the number of Muhammadan girls in the Primary department is 2.8 per cent, of the number of Muhammadan females in population there being no Muhammadan girls in secondary schools; while among Hindus the number is 29.5 per cent, in the primary stage and 74 per cent in the secondary stage of instruction. In the Provinces the number of Muhammadan girls under instruction in public school has decreased by about 10 per cent, between 1906-7 and 1911-12, while the number of Hindu girls has increased by nearly 50 per cent, during the same period.

The comparative superiority of the other communities over you in the matter of female education is thus beyond question, and there is fresh evidence on all sides of their firm resolve to redouble their efforts in this direction. You must follow suit; and you must remember that in this matter, as in most other questions, there is no standing still; you must either press forward or lag behind. Woman is destined to play an important part in the East as she is already doing in the West, and we Indian Musalmans must rise to a conception of her true vocation in life before it is too late.

In this connection, I am sure I am voicing the genuine feelings of you all when I say that we owe a deep debt of gratitude to Her Highness the Begam of Bhopal for the keen personal interest which she has been taking in the education of her sex and for the munificent donations which she has made from time to time in aid of that cause. I trust that her noble example will be followed by the other Ruling Chiefs in this country. I must also take this opportunity to express our warmest thanks to Maulvi Syed Karamat Husain, who among middle class Muhammadans is, I believe, the first gentleman who has set apart a large fund for the endowment of female education in his own province, and who has thus taken the lead in a matter which is one of exceptional importance to our community and to the country at large. The Female Education Section of this Conference would do well to carefully study Maulvi Karamat Husain's educational methods and to act upon them, for I am afraid the work of this section needs to be overhauled and improved and the results so far achieved by our Girls' School at Aligarh are far from satisfactory.

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MUHAMMADAN EDUCATIONAL ENDOWMENT

Another question which has a most practical bearing on the educational progress of our community is that of the administration of Muhammadan educational endowments. I think that it is a grave reproach to this Conference that during the 27 years of its existence it has left wholly untouched this question, which is one of the utmost importance, and upon the right solution of which depends, to a great extent, our educational salvation in some parts the country. In connection with the spread of secondary and higher education among Muhammadans, the question of ways and means has always been a troublesome one with our workers, and many a note pessimism has been struck on momentous occasions by our leading men owing to the slow response to their appeals for funds given by the rank and file of the community. And yet how many of us have thought of devoting a little of our time and attention to the question of utilizing for our pressing needs of the existing educational endowments which we owe to the munificence of generations of pious Musalmans in various parts of India, but of which the persistent mal-administration is a positive disgrace to our community. Three years ago when an organised effort was *made* throughout the country to collect funds in aid of the Muslim University scheme, a leading Anglo-Indian paper pointedly called the attention of the Muhammadan leaders to the vast annual incomes which the charitable and Educational endowments created by Muhammadans in India were yielding, and which, if properly administered and applied to their legitimate purposes, were amply sufficient for financing more than one Muslim University. Is it not a grave reflection upon your common-sense that a non-Muslim writer should have placed his finger on your weak point and should have indicated to you the one practical way of solving a difficult problem ? How long will you neglect your plain duty and allow large sums of money, which, according to the intentions of the original donors, must be spent in promoting the education and the mental and moral improvement of younger generations of Musalmans, to be misappropriated by interested usurpers to the utter demoralization of every party concerned ?

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RECENT ACTION BY EGYPTIAN GOVERNMENT

Only recently the Egyptian Government has created a new Ministry of *Wakfs* and the step is said to have been received with warm approval by the Muslim population in Egypt, as it is felt that the control of the *Wakfs by* the Government will ensure more efficient adminstration The manner in which charitable endowments used to be administered under the old system in that country led to a scandalous misapplication of the trust funds with the deplorable result that many. of the institutions for the maintenance of which the benefactions were originally intended languished for want of financial support. An Egyptian writer in a recent issue of *Near East* drew a melancholy picture of the way in which religious endowments were mismanaged in this country, and he attributed the decay and misorganisation of the once famous Al *Azhar* University mainly to this cause. It is a gratifying sign of the times that the Egyptian Government has at last turned its attention to this momentous subject, and is determined, even at the risk of offending the susceptibilities of interested parties, to carry out a much needed reform. I think that in our country the time has come for making a move in the same direction, and we must move with a firm step and a high resolve. We must institute a searching enquiry into the history and working of the Muhammadan educational endowments in different parts of the country, and must adopt such practical measures as would ensure their proper administration in accordance with the intentions of the original donors and to the real advantage of the classes which were intended to be benefited by those endowments. I would suggest the appointment of a representative Committee by this Conference to undertake such an enquiry, and the Committee should be asked to place itself in communication with leading Muhammadans in all the provinces and, if necessary, with the Local Governments, to enlist their sympathy and support in this great cause. The question is so important that you must not shrink from your duty for fear of arousing opposition, the thoughtful section of the community will be with you if you will only persevere and by the use of a little moral courage you will achieve results for which the coming generations will have cause to bless the name of his Conference.

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CHIEF FAILING OF MUHAMMADANS—WANT OF SELF-DISCIPLINE

Gentlemen, if I were asked to sum up in one short phrase the failings of the Indian Musalmans at the present moment, I would reply—Want of Self-discipline.

I am aware that human activity spreads itself over such a vast surface and expresses itself in such a variety of concrete forms, that any generalisation intended to cover its innumerable manifestations in any one phase of life would often be both misleading and untrue But at the same time we can, I think, discover,at any particular stage of the moral and material progress of a community some of the predominant traits of its character which manifest themselves with more or less persistence in its thought and action, and which, for the time being, serve to differentiate it from other communities. It seems to me that we Muhammadans suffer, in a peculiar degree, from a lack of disciplinary self-restraint, and even our virtues are at times made to appear as serious faults because of this great defect in our national character. Illustrations of this can be easily furnished from the religious and secular life of our people. An excess of zeal in the observance of religious ceremonial is the most striking characteristic of the Musalmans, and their piety often manifests itself in extravagant forms to the utter disregard of the spirit underlying their religious precepts. They forget that Islam in all its injunctions insists upon a reasonable adjustment of the religious and the secular duties, discourages asceticism with its excessive devotion to the affairs of the next world, and enforces the rule of the golden mean between two extremes in all human relations. Our preachers always administer an overdose of theological admonition to their congregations, and the latter are thereby led to by overzealous in their performance of the chief practical duties enjoined by Islam, regardless of the limitations imposed in connection with them by the great Law-giver. Much of our energy thus runs to waste; a spirit of indifference towards some of the chief concerns of life is engendered and little activity is shown by our people in overcoming the difficulties that lie in the path of secular advance Think for a moment of the way in which our most useful institution of almsgiving is abused by the generality of the pious Musalmans. Every one of them considers himself

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free to dole out his charity, as he chooses; the object of charitable relief are not carefully selected; no method is observed at all in the distribution of such relief ; all advice and directions for the organisation and systematic control of *Zakat* are resented and the result is an appalling waste of substance and strength which, if the Musalmans only submitted themselves to a little judicious discipline, could be utilised to great national ends. Our educational institutions would not then be starved, as is the case now, through want of financial aid, and the problem of Muhammadan backwardness would be partly solved. Consider, again, the serious difficulties which have to be faced both in India and in Arabia itself, because Muhammadans who are too poor to pay the expenses of a pilgrimage to Mecca and who are therefore prohibited by Islam from undertaking it, insist on going to the *Hejaz* in large numbers every year, with the result that many of them are either left to perish in Arabia or prove a heavy burden to their richer fellow-pilgrims. The drain on the resources of the Musalmans involved in this proceeding, which is repeated year after year, is enormous ; and it could be easily avoided if they were to learn how to strictly regulate their exuberant religious fervour according to the very sound rules laid down by Islam. The one great fault in the Muslim character is want of sobriety, moderation, restraint and self-denial, and yet these are the qualities to which Islam assigns a high place in the list of human virtues. A man can be as selfish, wasteful, and immoderate in devotional exercises as in his wordly relation with his fellow-beings, and the inculcation of this truth should be the aim of all religious education.

If we turn to the secular side of our life, we find that want of self-discipline is a great impediment in the path of Muslim progress. The tendency observable in the younger generation towards destructive criticism without a corresponding anxiety to show constructive work is an illustration of this failing, and one result of this unhappy tendency has been a weakening of the sense of responsibility in our community which may do a great deal more harm than it has already done. Again, consider the utterly unmethodical way in which the very large funds collected from the Indian Musalmans in aid of various movements have been administered in this country, and you will find that you have a great deal to learn from other communities as to how you

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should regulate your patriotic action by reference to business maxims in order both to prevent your resources being frittered away and also to apply your funds to their proper" objects. This is one way of educating your community to a right appreciation-of some of the factors which make for moral and material progress in India.

OUR URDU POETRY.

Another department of human activity in which we Muhammadans suffer from lack of discipline is our literature, and in this connection I shall call your attention to one phase of our emorous poetry. The beloved of the Muhammadan Urdu poet of the old school, in whom is incarnated his highest conception of human beauty, *is a* freak of nature with a mouth little bigger than the geometrical point and a waist thinner than a hair. As an example of the former, we have the couplet of a Persian poet whose style and taste our Urdu poets have tried to imitate and acquire :

گر دیئ نطق نقطۂ موہوم را دو نیم ☆ اے ناقص کلام حکیمان بیان تو

and as an instance of the latter, I may quote the well-known verse of an Urdu poet—

صنم کہتے ہیں ترے بھی کمر ہیں ☆ کہاں ہے کس طرف کو ہے کدھر ہے

If you think for a moment, you will perceive that in the domain of literature this kind of poetry, illustrating as it does the poet's passion for immoderate exaggeration, is the direct result of want of discipline in the poetic faculty, and when it is remembered that all ou. best writers on Prosody assign to a high place among our recognised figures of speech which are supposed to lend beauty, and force to our poetry, you will admit that we lack disciplinary training, not merely in the common every-day affairs of our life but also in regard to some of the natural springs of thought which should power-fully contribute to our intellectual improvement.

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APPEALS TO SENTIMENT

While on the subject of our poety, I must not omit to mention what I consider to be somewhat serious defect in the proceedings of most of our educational bodies, including this Conference. At our annual gatherings it is customary to allow poems to be read with a view generally to appeal to the patriotic instincts of the audience, to remind the present generation of Musalmans of the depths of degradation to which, as compared with their worthier ancestors, they have sunk, and to enlist their active sympathy and support in the cause of communal progress. No object could be nobler than this, and the motives which prompt the poetical compositions of our young authors are worthy of all praise. But mark the practical effect of such proceedings on our methods of work and on the temperament of the community. With an eastern people constant appeals to sentiment have an insidious way of producing responsive emotions of a more, or less ephemeral character, with the result that, for the time being, an imaginative frame of mind is induced in the audience, which by a repetition of the same influence tends to become hardened into second nature, and all initiative for practical action, divorced from the feelings, is in consequence considerably weakened. My own experience is that, except on occasions of special signficance when a strong sense of impending danger or of imperious necessity urges them on to immediate action, the Indian Musalmans are content to limit their activities to fervent appeals to the imagination and in cooler moments generally omit to take stock of the practical results of those appeals. A community with a temperament such as this has much to learn from other peoples who are blessed with a less emotional frame of mind, and much to unlearn before it can successfully compete with them in this work-a-day world of ours. One thing which you must learn is how to do your work, whether educational or other, in a business-like manner with cool calculating heads and without a historical display of imaginative fire which not infrequently only ends in smoke. If the special circumstances or needs of your community compel you in some places to have something more than a prosaic programme of work, you might perhaps have a little poetry now and then, but you must make up your minds to confine its use within the narrowest limits ; and above all you must see that it has direct reference to the work before you and is not allowed to

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usurp the time and attention which can be more usefully devoted to a worthier occupation. As is the case with Western people, you must conduct your educational work everywhere in India on business lines, keeping sentiment wholly in the back ground. Study your educational needs most carefully with special reference to time and place ; collect your data industriously and draw your inferences from them in a dispassionate spirit; mark the actions of the other communities in the country, and while adopting their good points eschew the bad ; induce your people in backward places to take full advantage of the facilities offered by Government for promoting education; supplement by private enterprise of the right kind, wherever necessary, the efforts of Government in this direction ; and above all, start local organisations in all parts of India which, on the one hand, should be in close touch with the Muhammadans of the locality, and on the other should place themselves, through a representative provincial body, in communication with this Central Conference. A practical will thus permeate the community, and you will be able to achieve a large measure of success in educational advance.

OUR LITERARY SECTION.

The want of a practical spirit in our community is shown by our treatment of the Urdu language, for the development of which a special section of the Conference, called the Literary Section or the Anjuman-i-Taraqqi-i-Urdu, was long ago constituted. The work of this section has been carried on in most irregular manner, and the spasmodic efforts made by this Conference to promote the interests of Urdu are the least praiseworthy part of its annual proceedings. Urdu, popularly known as Hindustani, is the *lingua franca* of the Indian Musalmans—indeed of all classes of Indians in the greater part of India—and a most notable item of our educational programme is the literary and scientific development of this language. We have done very little in the way of discharging this obligation; and unless we bestir ourselves to do our duty in this matter we shall be confronted with far more serious difficulties than those which Muhammadans have already encountered in Bihar and in these Provinces. As compared with the other Indian languages, Urdu has so many obvious advantages on its side that even with a moderate aid from this Conference, given in a methodical

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manner on sound lines, it will overcome all the obstacles in the way of its further development. For a time we must discourage and reduce the output of Urdu poetry and induce our young men to enrich Urdu prose by translations from the English language generally on scientific subjects connected with modern research work ; and to achieve this end, we must compile a complete "Urdu Dictionary" of scientific terms covering all the modern sciences, these terms being either translations or adaptations of the terms which are in frequent use in English and in the other scientific languages of Europe. A small committee of experts should be appointed for the purpose, and they can utilise the material which, I understand, has already been collected and partly arranged by some prominent workers in the Literary Section, and can also invoke the aid of capable young men who may be movod by a patriotic impulse to undertake the work as a labour of love. In this matter we must take a leaf out of the look of our energetic Hindu friends in these Provinces who have already compiled a dictionary of the kind I am speaking of in the Hindi language, and whose active and persistent propaganda in aid of the cause of Hindi affords a valuable object-lesson to our community. I commend the whole subject to the special consideration of the chief promoters of our Literary Section.

NEED OF IMPROVED ORGANISATION

Gentlemen, of the many pressing needs to which you must attend without delay the most urgent is that you must improve and strengthen your organisation. At present we have a Central Standing Committee of the Conference on which all the provinces are represented and on which is thrown the whole work of arousing interest in the annual sessions of the Conference, of keeping its machinery in proper order, and of taking what little action it can on the resolutions adopted at each session. No wonder that this work is not at all satisfactorily done, and that we meet and disperse each year without showing any practical results in the way of influencing materially the course of Muhammadan education. In these days no great movement can succeed without being backed up by a strong and extensive organisation which will focus and utilise the interests and energies of a large body of men, and this Conference must strengthen its influence upon that basis. In each province we must have a

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permanent educational Committee, to be called the Provincial Standing Committee, which should be in direct and constant touch with the Central Standing Committee at Aligarh, and under whose auspices a Provincial Conference should be held each year for the consideration of all important educational questions affecting the Muhammadans of that particular province. Under each Provincial Committee there should the District Committees in all the important mofassil towns with Muhammadans of position and local influence as their members, and these should work in co-operation with, and under the direction of, the Provincial Committee. The whole country would thus be covered with a network of Muslim Educational Committees, through whom it would be easy for this Conference to make its influence felt over a very wide area, and with such an organisation we should also be able to secure a continuity of practical work throughout the year without which it is difficult to achieve any very definite results in the field of education. At present we simply content ourselves with holding each year the Annual Session of the Conference in a large town and with passing a certain number of resolutions at each Session. No community ever prospered by merely recording high sounding resolutions on paper; and the time has now come when this Conference should show less activity in passing resolutions and greater resolution to put them into practice.

OUR FAVOURABLE OPPORTUNITIES

At the present time we have exceptional opportunities of making our efforts in this direction fruitful. A general awakening has come over the Indian Musalmans and if we assign to education the foremost place in our national programme and concentrate our energies upon it, there is for us ample reason to be sanguine as regards our future in this country. My own view is that, as compared with Muslim communities in other parts of the world, we in India are most favourably situated both as regards the great facilities we have for initiating and carrying out to a successful conclusion a sound system of national education and also for the purpose of acquiring the capacity of evolving by a judicious application of that system to the broader aspects of civic life, a type of culture more in harmony with the world movements of the future. In the first place, we have the

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singularly good fortune to live under an enlightened system of Government, conducted by a most practical and progressive people from the West, who have guaranteed to us perfect freedom of thought and speech and action; who have placed within our reach the best means of acquiring the priceless treasures of knowledge through one of the richest langauges of modern age; whose methods of administration contain for us the most instructive object-lessons of self-knowledge, self-reverence and self-control; who are carrying out in practice some of the best precepts of your own religious teachers; and who are showing us by example how immeasurably superior is the active philanthropy of a Western community over the dreamy spiritualism of an Eastern race. To have been placed under the control and guidance of such a cultured nation is all for your good; and for my own part, I can see in the hand of Povidence working to a great end. In the second place, we have the inestimable advantage of being in intimate touch, in all the chief concerns of individual and corporate life, with a most intellectual and resourceful people in the East, who have behind them a proud record of marvellous old-world civilisation, and whose future is full of great possibilities and bright hopes. For a Muslim race to have been thrown into contact with such a people is a most momentous event in history, and I cannot believe that this is a mere fortuitous concourse of two Eastern communities and creeds having no definite relation to the future well-being of humanity. To my mind, the coming of the Saracenic and the Aryan civilisations in India marks the confluence of two intellectual streams of great potency, and the future fertilization of the Eastern mind under the stimulating and refining influence of Western culture may well be regarded by the Indian Musalmans as a matter for sincere self-congratulation. What other Muslim community in the world is placed at the present day in a similarly favourable position or can reasonably look forward to the prospect of participating in an equal degree in the moral and intellectual emancipation of mankind ?

EDUCATIONAL PROGRESS IN THE MUSLIM WORLD

In this assigning to the Musalmans in India a pre-eminent position as regards the opportunities which they enjoy for progress I am not unmindful of the fact which is most gratifying

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to us all, that the light of education is gradually spreading in other parts of the Islamic world, and that there are on all sides signs of a general reawakening among Muhammadans and of a genuine desire on their part to improve their condition. It is a hopeful augury for the future of Islam that in some parts of Asiatic Russia and even in the outlying provinces of China Musalmans of light and leading are feeling the need for advancing the education of their co-religionists, and to attain that object they are opening schools of their own and taking other similar steps more suited to their local requirements. Turkey has already made considerable progress in modern education, and what is specially noteworthy is that the Turkish women are eager to receive education and to take an active part in the moral and social evolution of their country. The Egyptian Muhammadans are also gradually appreciating the value of higher education of the modern type, and the recent movement in favour of re-organising *Al Athar* academy on the lines of the European universities may prove to be the beginning of a most useful educational reform. But the event which is of special significance from an intellectual point of view is the recent decision of His Imperial Majesty the Sultan of Turkey to establish a University at the Holy City of Medina; and if the proposed University is organised and conducted on sound educational lines the ceremony of laying its foundation stone which was performed by Sheikh Shawish on New Year's day will mark the opening of a notable chapter in the history of Muslim advancement. The possibilities of a well-equipped *Dar-ul-Ulum* at Medina are indeed great, and urder efficient management it may develop into a potent instrument for the spread of enlightened ideas among backward Muslim communities in all parts of the world. It is also an auspicious coincidence that an English statesman and man of letters of the position of Mr. Bryce has recently suggested the desirability of establishing at Cairo a School of Islamic Studies, and it is a matter of great satisfaction to find that this proposal has been received with enthusiasm by European scholars both in England and on the Continent. If the suggestion of Mr. Bryce were carried out and a school established at Cairo on lines similar to those on which the British School at Athens is constituted, it would prove a useful training ground alike for the scholar and for the statesman of the West, as through a closer study of the Islamic languages and

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literature they would gain a deeper insight into the working of the Muslim mind and of Muslim institutions, which, are at present almost a sealed book to them. The bonds of intellectual sympathy would then be drawn closer between the West and the East to the great advantage of both, and despite the sceptical forebodings of the English poet the twain might one day meet.

CONCLUSION

Gentlemen, to the Indian Muhammadans of Agra, where we are assembled today, is an enchanted name round which cluster some of the best traditions of Muslim progress and culture ; and it is in the fitness of things that you should draw your inspiration from the historic scenes and sights that surround you. The very ground on which you are treading must recall to your minds the stirring memories of a heroage, when your co-religionists bore with admirable fortitude the heat and burden of the day, and with patient labour unflinching resolution and indomitable courage developed the arts of war and peace and maintained for along time a high standard of civic life. At a tune when the tide of Mughal supremacy was almost at its ebb, the constructive genius of Akbar the Great brought the scattered elements together, evolved order out of chaos, and devised and perfected a system of administration which has been the wonder of Indian statesmen down to the present day. Under his imperial care the arts and sciences flourished to a degree hitherto unknown to Muhammadan India and it was his master hand that laid the foundation of that fusion of the Indian races which in this distracted land, still rent asunder by inter-communal strife and religious antagonism, must ever be the ambition of the highest statesmanship to accomplish. A little later came to the Mughal throne Shah Jehan the Magnificent, who gave India a long spell of peace—peace that hath its victories no less than war—who patronized piety and learning and exalted merit above ancient lineage and richers; who made art the study of princes and placed before the people the best specimens of asthetic culture ; who immortalised the most abiding phase of human affection by building the Taj—that perfect embodiment of faith, hope, love and beauty of which not India only but all the would is proud. That inimitable monument, with its magnificent domepoised in the clear, crisp air of a winter morning and its tall minarets shining

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in the rays of the risen sun, holds aloft before you, if only you would reflect for a moment, the highest ideals of purity and refinement, of devotion and self-sacrifice, which are, and must always be, the aim and object of all true education.

From Sikandra on one side and from the Taj on the other the two great Mughal Emperors are watching your proceedings and your work with sympathy ; they are with you in spirit; and it is for you to show by the manner in which you would discharge your great trust how far you are worthy of their benedictions.

RESOLUTIONS

The Conference thanked His Highness the Maharaja of Kashmir for his hospitality extended to a deputation of Muslims which waited on him to present the grivances of the Muslims of Kashmir State. But it regretted that the reply of the Maharaja was not satisfactory and drew his attention on the following points -

(i) That arrangement be made for religious education in the schools and colleges of the State;

(ii) That Maktabs be opened in villages where the Muslim Population is 500 or more;

(iii) That primary education be made free and compulsory;

(iv) That Anglo-Vernacular schools be opened in each district;

(v) That especial arrangements be made in the schools and colleges of the State to attract Muslim students;

(vi) That the present Islamia College be given more grant-in-aid:

(vii) That special scholarships be given to Muslim students in all departments of studies;

(viii) That Muslim Professors, Teachers and Inspectors in Colleges, Schools, and the offices of the department of Education of the State be appointed.

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Another resolution was passed which drew the attention of the governments of C.P., Madras and other provinces to act on the Educational Circular of April 1913 of the Central Government and on which the government of Bombay had already taken steps. It was also resolved that in the Punjab, Provincial Educational Conference be started to promote Muslim education there and efforts be made to encourage the Muslim masses to come in touch with the Conference. The Conference demanded more scholarships for Muslims to enable them to go for scientific, industrial and technical education. It also resolved that for the promotion of education among the Muslims of Assam, the Government of Assam be requested to start a department of Persian on the model of the Anglo-Persian department of Madras, Calcutta, Dacca and Chittagong and for every division of the Assam Province, a Muslim Inspector of Schools be appointed to encourage education among the Muslims.

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THE TWENTY-EIGHTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT RAWALPINDI DECEMBER 27-29, 1914

PRESIDENT- SIR RAHIM BUX CIE, K.C.I.E.

Started his carer as a teacher in the Chiefs College, Lahore; joined the service of the Nawab of Bhawalpur and acted as his Aid-de- Camp, 1892; became Private Secretary to the Nawab, 1903; took charge as the President of the Council of Regency when the Nawab died , 1907; was awarded C.I.E.,1909; later K.C.I.E. 1917 in recognition of his meritorious services rendered to government on behalf of the state of Bhawalpur; always associated himself with almost every association formed to help Muslims educationally; member of the Aligarh Muslim University; life member of Anjuman-i-Himayat-ul-Islam and President of Anjuman-i-Tarraqi Taleem-i-Musalman-i-Amritsar, persuaded the Nawab to donate Rs.50,000 to Nadwat-ul-Ulema, Lucknow.

PRESIDENTIAL ADDRESS.

The *Aligarh Monthly* gave the following :

Haji Rahim Bakhsh, C.I.E., in his presidential address to the 28th Muhammadan Educational Congress held at Rawalpindi alluded to the war, pointing out England's just cause and dwelt upon the basis of their loyalty to the British Raj. He said : "I am assured that nobody for a moment will contest that under the Government of His Majesty, the King-Emperor, we enjoy perfect

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peace, security and contentment and above all, that which is the birth right of all men, the performance of our religious rites without let or hindrance." The President then referred to the educational problems and pointed out that they must follow the beaten track. With reference to the ethical standard of the Indian Musalmans, he pointed out the relation between current ethical standards and contemporary literature and continued:

Ethical advances or the advances of the soul, are not made or measured by gradation, such as can be represented by motion in a straight line, nor by being amused or refreshed by ready and thoughtless wit. It is rather by accession of a state, such as can be represented by metamorphosis-from the egg to the worm, from the worm to the fly. Poetry that does not answer either of these requisites is, to my mind, a sheer waste of genius and labour." It has a very deep power on the mind in moulding it, in raising it, and in refining it from the dross of selfish materialism; and when directed to the right ends it is a power of the highest utility.

On the contrary, when it bids for the ephemeral plaudits of the depraved and the listless, it certainly deteriorates into an evil. It appears to me that the thoughts of some poets on an identical theme, sometimes, represent the downward grade in the ethical character of communities have always thought the one great quality which the Indian Musalmans lack is self-reliance. Nothing could be more elevating, more beautiful, more self-respecting than the motto, قول مرداں جاں مرداں . That was, I believe, in the days when Islam in India was honoured and respected, and when all that was good and noble and virtuous was associated with those who held to its faith, The subsequent modifications of the same verse show the trend of the change in the declining days of the Indian Musalmans. The first was, as I have pointed out, وعدہ آسان ہے وعدے کی وفا مشکل ہے . The second stage of transition towards decline came to be expressed with a touch of philosophy وہ وعدہ کیا جو وفا ہو گیا . The last form in which it appears marks a change out of all recognition, and is well expressed in the short line اُفو ابالعہد ان العہد کان مسؤلا . I do not think, gentlemen, that we should take a strictly literary view of the modifications expressed by these lines, as indicative with any degree of perfect accuracy, of the different stages in the decadence of Musalmans. But I

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believe that if poetry or literature, or the common maxims of life, at all reflect the ethical temper of nations, the deterioration or thought therein corresponds, to some extent, to the gradual debasement of that grit, that manliness and self-reliance of character which distinguished our forefathers in the good old days of the past; and which forming the backbone as it did in what is called the upholding sense of duty, had its foundation in a mind disciplined by religious training. Religious training leads to the attainment of moral force, and moral force leads to self-control and self-reliance. Contrast the meaning of the Urdu lines I have quoted with both the vigour and the beauty of the verse- اُقر ابالهد ان العهد كان مسؤلا. I think that half of our woes are due to the want of self-reliance and self-control. To my mind those are the qualities which, allied with self-help, formed the root of all virtues and the germ of all public affections. Indeed, they formed the foundation of that noble patriotism that invigorates and elevates a community by its noble work, that does its duty manfully, truthfully; that lives an honest, sober and upright life, and strives to make the best of the opportunities that lie before us for the improvement of ourselves. They enable us to cherish the memory and example of the great men who, though dead and gone, have left their influence, which is a heritage that endures through all times, and pervades through all things, and which stands forth as footprints in the sands of time. Fortunately for us, and fortunately for Islam itself, there is an awakening to a consciousness of our true position; and it is encouraging to notice that at the present day the Musalmans in every part of India are putting forth united efforts, not only to battle with the evils, but to recover the ground lost during half a century. A gratifying indication of this is the existence of the All-India Muhammadan Conference, which owes its origin to the genius and foresight of the immortal Sir Syed, as also the growth of a shcool of poetry which began with the Aligarh movement, and the founder of which is that great man, Maulana Altaf Husain Hali.

EDUCATIONAL PROBLEM YET IN A LIQUID STATE

Gentlemen, education is an all-embracing topic. Both as to the character that education should assume and the methods of imparting it, the problem, even in the far advanced West, may be regarded as being in a liquid state. Scholars and statesmen, from

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time to time, have dwelt on this all perplexing problem. A great many critics have condemned the existing system, many others have held it up as the best and the most suitable; while other experts have pronounced the verdict that the education of the future should make greater provision for the religious or ethical side of it, and should evolve a type that would be more in harmony with the requirements of practical life. The result is that the controversy that has raged round it, even now, has in no way helped to fix a determined character or to indicate a stable line which the education of the future should follow. I concede that, with a community like ours, pressed down by the disadvantage of penury, or the condition consequent on the decadence of political power, the experiment of speculating in practically working out educational ideals, or embarking upon new and untried methods would be a luxury which we could ill afford. We have, to all intents and purposes, to follow what would be called the beaten track, with only such modifications as would suit the special requirements of our community. While I say this, I do not mean to say that the policy of education as it concerns the Government is a rigid or inelastic policy, and that we should not look before or behind, and see how it has affected us already. The key-note of the educational policy of the Government, I think is clearly laid down in the words which I quote from the *Indian Educational Policy* (published by the Government of India in 1904);—

"The system of education thus extended makes provision in varying degrees for all forms of intellectual activity that appeal to a civilised community. It seeks to satisfy the aspirations of students in the domains of learning and research, it supplies the Government with a succession of upright and intelligent public servants, it trains workers in every branch of commercial enterprise that has made good its footing in India; it attempts to develop the resources of the country and to stimulate and to improve indigenous acts and industries; it affords to all classes of society a training *suited to their position in life* : and for these ends it is organised on lines that admit of *indefinite expansion* as the demand for education grows and public funds or private liberality afford a larger measure of support."

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The italics are ours. This was the policy enuniated by the Governor-General in Council in 1901, and this is the policy which holds good to this day. It is clear that the policy of the Government as it affects the special needs of special communities is not a rigid one. It is plain that even the Government admits that its policy is susceptible of "indefinite expansion."' In certain broad principles we have, of course, to keep close to the general character of education adopted and pursued in India. But there is nothing to prevent our moulding it to fulfil the requirements of a community whose religious and ethical ideals, derived from the inspiration of the past, are their best assets. It is, I believe, a fashion to run down men who have been disposed to give to religious training a prominent and predominant place in an educational system. In an age, such as the present, when men are, oftener than not, apt to be hypnotised by the noise and fury of fashion, I have misgivings as to whether my views on religion would not be branded down as those of a Mulla, or as smacking of bedlamism. But whatever your ideas, whatever your projects and programmes for uplifting the Indian Musalmans, I have no hesitation in saying—and in saying with all the emphasis I can-that we would be far better both as practical men, as members of society and as citizens of a great Empire if, along with the education we receive in Government Schools and Colleges, we had a sufficient stiffening of religious training. Indeed, I am decidedly of the opinion that the mere training of the faculties unaided or, what is more correct, undisciplined by the ballast of religion, is at best an intellectual keenness of a questionably shape. Religion divorced from education can only tend to make the products intellectual pugilists. A man well-grounded in his religious training, whatever be the creed he belongs to (for I believe that the fundamental principles of all religions taught on sound methods are at the bottom of the same) is a man possessed of that strength which is the moral governor of the heart, the motive power of right act on, of right thought, of right faith and of right life. It was, indeed, this motive force that dominated the illustrious worthies of Islam in the halcyon past. It was this and nothing else that made the apostles of the Prophet and pioneers of Islam to brave all things, to endure all things, to sacrifice all things, and never to falter in the path of duty. It is this all-powerful religious and moral force that makes the disciples of the Prophet (peace be on Him) stand,

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head and shoulder, far above the common herd of men—that makes our blood tingle and our very heart to quail and nerves to shiver by our smallness when we read their biographies. They stand to as wrapped in all their virtues that form the pride and glory of the race. They shine forth like beacon-lights for all ages and all times The refulgence of their deeds sheds lustre on the pages of history, and we feel strongly the consciousness that they lived and existed. Nor can it be, for a moment, contended with any seriousness of pretension that a good drilling in oriental lore and in religious training is not productive of the best culture. Why go to the distant past ? Our Sir Syed Ahmed, and Nawab Vikar-ul-Mulk and others do not, you will admit, owe anything to your Universities. Yet nobody, I hope, will doubt that they are giants in men—giants who have left the stamp of their force and individuality on the ethics of our society. But what was their education ? Their education was purely classical, or what is in more correct, purely Oriental, and though they are justly regarded as intellectual giants, the ground work of their educational system was thoroughly religious and based on Arabic and Persian. I supposed some of you will try to quiet me by the philosophic puzzle that they are the products of the evolution of the times. But beneath the men and their intellectual superstructure, the groundwork of training was Oriental, and Oriental to the very bone and fibres. I am not here gentlemen, to preach against modern education. I am deeply sensible of the benefits of Western culture. Indeed, without Western culture it would have been impossible to check the downward grade into which the Indian Musalmans were being precipitated and thrown headlong, on account of the prejudices and superstitions which had crept into them after the lose of political power, and which were eating into the very vitals of their society. In fact, I believe that there can be no two opinions, that, if as a nation we have to hold our own against others in the battle of life, the attainment of modern culture should form the first plank in our educational organisation. But I will say, with the fulness of conviction, that we will lose our individuality and distinctiveness as a nation if, along with that very desirable culture of the West, we fail to combine a very sufficient leaven of religious education, based on our Quran and the Hadises. It is obvious that in Governmtnt Schools and Colleges we cannot have anything like religious education. But there is, I

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am confident, nothing to prevent our having it in the form most suitable to us in our own national colleges and schools. And here, I give it to you as my firm conviction, as the conviction of a man bred upon the old traditions and not intolerant of modern culture, that if your proposed University fails in this particular, it will fail in the very essentials that can make it at once popular, useful, practical and beneficial to the community at large. I would go further and say that the Oriental side of your proposed University should be a strong and substantial side, and should have the amplest facilities and provisions for the teaching of Arabic and of a degree in Theology. I regard Arabic literature as of the highest educative value for the followers of Islam, and I would give it decided preference over Persian, which had its days as the Court language during the Moghul ascendancy. In the days of the Moghul rulers our Theology, our ecclesiastical literature, were not in Persian but in Arabic, and Persian took up the position very much which English occupies in India, as the court language in the country. Its functions being supplanted by English, I am of opinion that it could be well dispensed with in favour of Arabic in an educational curriculum, I do not deny the refining effect of Persian as a literature combined with Arabic. A great many men in our community should hate, to combine English, Arabic and Persian, but by far the largest majority would do well to combine English and Arabic and leave the encumbrance of another Oriental language, the addition of which only handicaps us in the race of life. I would not needlessly take up your time by entering into the question of the ways and means for the education of the community in religion and in Arabic. Those are matters of detail, and I trust that when the curricula for the various faculties are elaborated and worked out, they would receive proper attention. One of the ways that suggest to me for the furtherance of the cause of religion and Arabic education is the expansion of our indigenous *Maktabs* or Quran Schools. In Bengal, on the initiation of Dr. Ross, for many years Principal of the Calcutta Madrassah College, and lately Assistant Secretary, Home Department, Government of India, the Government has undertaken to encourage the establishment of *Maktabs* and Quran Schools in all important villages. The experiment is yet on its trial. But I am confident that if the system is conducted on right lines and continues to receive the encouragement and support it has been

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receiving, much good will accrue in spreading an elementary knowledge of the Muhammadan religion, and in steadying the character of the community.

CONDITIONS FOR A HEALTHY AND SELF-RESPECTING NATION

Gentlemen, if I have dwelt at length on religious education it is because I am deeply convinced that no education worth its name can, in the long run, produce those conditions which make for a healthy, vigorous and self-respecting nation. Be what your theory is, my idea is that education untempered by the amalgam of religion cannot produce a high type of men. As we are to have a University of our own, I think it would not be out of place to say a few words as to the broad lines on which the University is to be worked. From an article contributed to the London *Times*, evidently by an expert on the system of education imparted by Indian Universities, I take the following words:—

"Even from the purely intellectual standpoints—the only one with which we propose to deal to-day—any close examination of the Indian Universities must lead to very grave heart-searchings. In proportion to her whole literate population, India can boast of a larger number of University graduates than this country or- any other country possesses. Yet, the average quality of the output is deplorably low and has been steadily diminishing."

HIGH EDUCATION HAS COME TO STAY

The fact is that Indian education, as given by the Universities, has come to be thoroughly dominated and paralysed by artificial examinations on the one hand, and text-books on the others, which test the memory but not the intelligence of students. The result is that some of the gifted students may rise above the trammels of this rigid and unprofitable system, but the vast majority "succumb slowly to the slavery of the text-books and the fetish of the examination." I trust that our University would not be a blind imitation of the existing Universities, and that when the time will come to work out its shape and its scope, you will not forget the evils of the present system. Good or bad, the University system of education, by which I mean high education,

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has come to stay in this country, and it will not do merely to harp at it, but to point out the weak spot, try to reform it, to purge it of the evils and to make it more in consonance with the true requirements of culture and learning. While here, I hope you will pardon a digression. The criticisms that appear from time to time, in pamphlets and the public press, regarding the poor quality of higher education have, I may note, led many people to think that the Government is speculating on the discovery of some expedient to draw its hands away from high education in this country. I am sure the Government cannot go back and will not go back. Having once admitted us into intellectual partnership with the West, it has a sacred responsibility to the people of this country to maintain and elevate it, and not to reform it out of existence. The policy enunciated by Lord Macaulay in 1835 (at that time Legal Member of the Council and Chairman of the Committee of Public Instruction) was a policy of official recognition to the necessity of public support for Western education. That policy was extended in their famous Despatch by the Court of Directors in 1854, when they announced their decision that the Government should actively assist in more extensive and systematic promotion of Western education in India. In 1853 Lord Dalhousie was the Viceroy, when the Despatch of Sir Charles Wood (afterwards Viscount Halifax) came bringing a scheme of education for all India. The words of the famous Despatch are: "Among many subjects of importance none have a stronger claim than that of education It is one of our most sacred duties to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge, which India may, under Providence, derive from her connection with England." A little further on, it declares emphatically "that the education which we desire to see extended in India is that which has for its object the diffusion of the improved arts, science, philosophy and literature of Europe: in short of European knowledge."

HIS IMPERIAL MAJESTY THE KING-EMPEROR ON OUR EDUCATIONAL FUTURE

The policy laid down in 1854 by the Despatch of Viscount Halifax was reaffirmed in 1859, when the administration of the country passed to the Crown. There is, I assure you, no possibility

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of a set-back. The educational expense, on the contrary, is increasing every year. During the last *ten* years the general expense has gone up from 4 crores to 7½ crores. While here, I trust I need make no apology for repeating to you a few words from the reply of His Imperial Majesty the King-Emperor to the Address of the Calcutta University. Those are words which sent a thrill of hope throughout all India, words of high wisdom, statesmanship and generosity, words which every Indian aspirant for learning might inscribe in a golden tablet, and words which constitute for ever the land-mark of Indian educational policy. "No University," said His Gracious Majesty, " is nowadays complete unless it is equipped with teaching faculties in all the more important branches of the sciences and the arts and unless it provides ample opportunities for research. You have to conserve the ancient learning, and simultaneously to push forward Western sciences. You have also to build up character, without which learning is of little value. You say that you recognise your great responsibilities. I bid you God speed in the work that is before you. Let your ideals be high and your efforts to pursue them unceasing and, under Providence, you will succeed. Six years ago I sent from England to India a message of sympathy. To-day in India I give the watchword of hope. On every side I trace the signs and stirrings of a new life. Education has given you hope, and through higher and better education, you will build up higher and better hopes. The annoucement was made at Delhi by my command that my Governor-General in Council will allot large sums for expenses and improvement of education in India. It is my wish that there may be spread over the land a net-work of schools and colleges from which will go forth loyal, manly and useful citizens, able to hold their own industries, agriculture and all the vocations in life. It is my wish that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge, with all that follows in its train, a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be close to my heart.' Nobler words and nobler language were never heard or expressed.

Nor is the attitude of Government, any different. The Quinquennial Report on Education, issued during the administration of His Excellency Lord Hardinge, that great and

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magnanimous statesman who presides over the destiny of India at this moment, thus lays down, in unequivocal terms, the educational policy of the Government.

After saying that a commencement has been made in the reform of University and College organisation, and that grants from public funds to private institutions have almost doubled in the past nine years, it continues :—" Nor must the great benefits which education has conferred on India be ignored or minimised. Criticism based on imperfect analogies is often unjust; for instance to compare Indian systems, still for the most part in their infancy, with the matured systems of the modern Western world or to disregard the influence of social organisation and mentality. Again, the common charge that the higher education of India has been built up on a slender foundation of popular education, and that its teaching agency is inefficient is one that might have been levelled against every country in Europe at some period of its history. India is passing through stages taken by other countries in other lines." Mark the words again—" In the fore-front of their policy, the Government of India desire to place the formation of the character of scholars and under-graduates under tuition, in the formation of character, the influence of home and the personality of the teacher play the larger part. There is reason to hope that, in the light of acquired experience, increased educational facilities under better educational conditions will accelerate social reform, spread female education and secure better teachers. Already much encouragement is being given to religious and moral education in the widest sense of the term, comprising, that is, direct religious and moral instruction, and indirect agencies such as monitorial or similar systems, tone, social life, traditions, discipline, the betterment of environment, of hygiene, and that most important side of education, physical culture and organised recreation." A further repudiation of the idea that the Government wants to draw its hands away from encouraging high education is to be found in the establishment, not very far from here, of that magnificent College, the Islamia College in Peshawar, a standing monument of the beneficence and broad-mindedness of Sir George Roos Keppel, and of the industry and patriotism of Sahibzada Abdul Qayyum. Pointing out the significance of this educational movement in Peshawar, Sir Harcourt Butler remarked : "Standing here on the most famous

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highway of Asia, facing the mouth of the Khyber Pass, I confess that my imagination is powerfully affected at the prospect of the enlightenment which will raliate from" School and College, not only in this Province along the Frontier, but far into the recesses of Asia." We only fervently hope that the dream of Sir Harcourt Butler will be realized. It would not, I hope, be out of place to mention here the recent handsome contribution to the Islamia College, Lahore, a living testimony to the patriotism and self-sacrifice of the *zindadillan-i-Punjab*, and particularly of the Anjuman-i-Himayet-i-Islam of Lahore. Nor the contribution to the promotion of Muhammadan education in Madras, the acceptance of a scheme to raise the Calcutta Madrassah to the status of a first grade College, the decision to found a University in Dacca and another at Patna, and the proposal to start a third University at Rangoon in Burma, are facts of lesser significance. These and other similar movements give, I think, the lie direct that the future policy of the Government is to curtail and cripple the progress and scope of University education in India. It will necessitate larger and larger outlay on education and, consequently, the education of the future would be costly, but the idea is certainly not to reform it out of existence. On the contrary, it is clear that much importance is attached to the religious or moral side of education. Nor are the opinions of high officials and educational experts in favour of an education dissociated from religion. Sir Andrew Fraser writes : "We want a higher type of education, a system that recognises the moral and religious side of man's training as well as the intellectual and physical." (*The Nineteenth Century*, October 1907). That distinguished ecclesiastic and an authority on education, Dr. Weldon, is reported to have said that he held with an intensity of conviction, which it was difficult to express, that secular education, wherever it was given, and by whomsoever it was given, was a lamentable failure. From the speech of His Gracious Majesty and from the various extracts given from Government reports and from the opinions of distriguished officials, it is, gentleman, evident that in the matter of high education there can be no retreat. What all these opinions converge to is the conviction that, any education divorced from religious and moral training is apt to be a failure. I am, therefore, of the mind that, for a community like the Musalmans who, by the University movement, have taken upon

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themselves to determine the character and tone of education of their future generations, the religious side of training will not be lost sight of. There can be no going back. But one thing, as I have already said, is clear beyond the shadow of a doubt, that the education of the future is likely to be a costlier one. Better houses, better equipment, better staff and better environment, would, we doubt not, in the long run tend to raise the tone of education and to make it more conducive to the attainment of what the Government calls the "forefront" of their policy. But the problem would involve greater outlay than it has done, and it is gratifying to note that the Government not only recognises it but is prepared, consistently with the traditions that have characterised an enlightened, liberal and progressive administration, not to shrink from the financial aspect of the question.

A few words now as to our position in relation to high education. It has been said that, while in the matter of primary education, as a community; we fairly hold our own we find ourselves, indeed, very much behind other communities when we come to high education, where much lee-way has to be made up. In the Arts Colleges we are represented by 10.4, that is, out of every hundred students reading in Colleges, there are only ten Muhammadans. In professional Colleges the ratio is still lower, it is only 10.0. In secondary schools it is no better. Out of every hundred students in secondary schools there are only 19 Muhammadans. Nor is the percentage of Muhammadans to total pupils of all classes in public institutions more encouraging. Taking them by Provinces, we find that in Madras for every one hundred students there are 9, in Bombay it is 16, in Bengal it is about 18, in the United Provinces it is 15, in the Punjab it is 38, in Burma it is 3, in Eastern Bengal and Assam it is 52, in the Central Provinces and Berar it is 9, in Coorg it is 3, in the North-Western Frontier Province it is 63. The only provinces where the Musalman ratio is considerable is in the Frontier Province and in Eastern Bengal and Assam. It is thus clear that our position in regard to high education is still very low, and sustained and strenuous efforts have to be made by us to make up the deficit and to come abreast of other communities in India. Gentlemen, there is another feature which, though not primarily belonging to education, is nevertheless connected with it. What should be the be-all and end-all of education ? I am not here to hold forth on the philosophy

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of learning for learning's sake, for that is a subject which I would have others to dwell upon. But, to my mind, philosophy is a poor consolation when one wants bread; and we can no more give solace to the heart of the starving or famished graduate by expounding to him the subtle doctrines of Platonic culture, than we can pacify the beggar crying for bread by handing to him a stone, I do not know if the conditions are different in other countries. But the conditions in India leave us, ordinarily, no alternative but for pursue what is jeeringly called a "bread and butter" education. And if the larger majority of our educated men have gone up for the various services under the Government I think the reason has to be sought not in the lack of philosophic conception of the ends of learning, but in the peculiar economic conditions which prove a more inexorable and more compelling factor than anything else. The view that Lord Curzon held about this feature of Indian education is well set forth in the Resolution of the Government of India, dated 11th March 1904. The following is an extract from the Resolution : "A variety of causes, some historical and some social, have combined to bring about the result that in India, far more than in England, the majority of students who frequent the higher schools and the universities are there for the purpose of qualifying themselves to earn a livelihood, that Government service is regarded by the educated classes as the most assured, the most dignified and the most attractive of all careers and that the desire on the part of most students to realise these manifold advantages as soon *and* as cheaply as possible, tends to prevent both schools and colleges from fulfilling their proper position as places of liberal education. On these grounds it has often been urged that the higher interests of education in India are injuriously affected by the prevailing system of basing selection for Government service on the school and university attainments of those who come forward as candidates for employment. Some, indeed, have gone so far as to suggest that educational standards would be indefinitely raised, if it were possible to break off these material relations with the State, and to institute separate examinations for the Public Service under the control of a special Board organised on the model of the English Civil Service Commission. Lord Curzon's Government, of course, did not accept this opinion. But then, gentlemen, you will, I hope, agree that, having regard to the circumstances, it is a

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moot question to put: What are our educated young men going to do?

All cannot possibly enter the Government service, a great many may go for Law, which though croweded, yet offers a field for Muhammadans; many others may go for Engineering, in which department our community is almost conspicuous by their absence, while other may go for medicine, in which our representation is merely nominal. Yet, all said and done, there shall remain numerically large residue of our Arts graduates who cannot expect to find remunerative occupations. And with the increasing output, year after year, of educated talent by the various University, the problem of finding employment for all has already come to be a problem of supreme moment and appalling difficulty. It seems to me that the problem is already given us anxious moments, if not grave searchings of heart, and that if we do not handle it now and grapple with it, before it is too late, we are very likely to get stranded on a very difficult and laxing situation. I am no pessimist, but I feel that we must look to other avenues of life, and in order to be enabled to do so successfully I am of opinion that the character of the education we are giving must be so moulded as to be more practical, more in harmony with the realities of life. I am afraid that in the race for winning the prize of intellectual life, we are forgetting our responsibility towards Technical and Industrial training. To the munificence, generosity, and patriotism of men like Tata and other merchant princes belonging to that most enterprising Indian community, the Parsees, we owe a very great impetus towards this direction in the shape of a Technological Institutue and numerous foundations to enable qualified and select Indians to proceed to foreign countries for learning the arts, manufactures and industries. In the Punjab we have the Hindu Jubilee Technical Institute; but I am not sure whether we have anything similar to it.

In Bengal through the untiring energy of men like the late Rai Bahadur Narendra Nath Sen and Babu J.C. Ghose, son of Sir Chandra Madhub Ghosh, we have that useful organisation, "the Indian Association for the Advancement of Industrial Training," which sends every year batches of students to proceed to England, America and Japan for acquiring the critical and practical knowledge and for eventually taking up some line of industry.

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Unfortunately, up till now, we, as a community, have neither any institution or organisation on similar lines. Nor have we done anything to direct the devotion of the attention of your youths— the future hopes of our community— to a side of education that is destined to be the future field for the civilization of the unemployed talent of our community but surplus talent that must shift for itself when it finds the portals of the Government service shut against it. I do not forget that, through the princely munificence of that distinguished millionaire, Sir Ibrahim Currimbhoy, Kt, of Bombay, there is already the nucleus of a College, called the Prince of Wales' Science College, in Aligarh. But the amounts, collected are not only far too small but would scarcely admit of any expansion towards a department of practical technology. In the days when, as a distinguished writer (*The Advancement of Industry* by H Ghosh) says, owing to "Bounty of Nature," the people of this country did not stand much in need of manufacturing industry, and when Agriculture was all in all, the case was different. But with the rapid multiplication of population, the gradual exhaustion of soil fertilily, and the principles of free trade conditions are rapidly changing and the economic salvation of India would depend very largely, if not wholly, on manufactures trade and industry and other resources than the mere produce of the earth.

I think that, as in Western education, so in the matter of industries and commerce our Hindu friends have already got the start of us. Thirty years ago the cry of the Indian Musalmans used to be the cry of despondency, that in the matter of English education we have allowed ourselves to lag behind Thirty or forty years hence I am afraid, the burden of our cry would be that we have fallen far behind other communities in the more peaceful avocation of manufactures, commerce and industry. I do not say that we should, as a community, shut our eyes towards the portals of the Government service, or indeed towards the various independent professions such as Law, Medicine and Engineering. A great many of us must and should go to these activities of life indeed, compared with other communities, we are yet very poorly represented in the State service, and we hope our rights to the various services under the State would receive that recognition to which by our numerical strength we are entitled. But remember

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the wealth of a nation would never be measured by the nature or number of its representatives in public services. The wealth of England, or for the matter of that, of any other country in the West, depends on the extent of its manufactures, on the enterprise of its trade and on its capacity for commercial ventures. In the keen struggle for sustenance that is raging all round, I should have our young men to go forth for more independent and lucrative occupation of life to start trades and industries, and to exploit the resources of the country that await the organisation of capital and skilled labour. They must go out to be apprenticed to large Workshops, factories and trades, and then start business of their own. I know capital in India fights shy of commercial ventures, but I cannot believe that we cannot have modest beginnings, or that in every form of commercial undertaking we need very big capital. Not only are there many trades which we could start with a small capital and earn a decent livelihood, but, I am sure, I am not very wide the mark when I say, that the history of the industrial wealth of a nation is a history of modest beginnings, and that qualities of patience, perseverance and grit form no mean factors for the success that is generally ascribed to large fortunes India is, to my mind, the country which offers a very large field of unexplored and unexploited resources. Many are the raw producers which go out to foreign countries and which return to us in the shape of imports, and finished and fashionable wares of commerce, and which we purchase back by paying hundred times the original price. There are industries such as iron, machine-weaving, papermaking and others which could not perhaps be started without big capitals. But there are also numerous others which do not require so much capital as patience and grit. It is a pity that the cane sugar industry, which is indigenous to the soil, is not thriving as well as it did in the past while the industry of the ceramics or pottery, which is a very ancient one, is dying out for want of organised capital and labour.

The art of decorated pottery of Sawan and Khulna in Bengal, of Azamgarh, Agra, Chunar, Lucknow and Meerut in the United Provinces and Oudh, Salem and Madura in the Madras Presidency, and Hallah and Bombay in the Bombay Presidency, is gradually becoming extinct The beautiful glazed pottery in imitation of the old Persian ware, about which Sir George Birdwood says that the tradition is that it was introduced from

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China through Persia by Afghan Moghuls, through the influence of Tamerlande Chinese wife, was, at one time, a flourishing industry in Delhi, Peshawar, Lahore and Multan. It used to be extensively employed to heighten the artistic effect of celebrated mausoleums, tombs and palaces. But the art is now in the gapping agonies of death. The fact is that there is a tendency in Indian arts either to remain stationary or go down and vanish. Like the old *rate*, there is no attempt to improve either the accommodation or accelerate the place. They have thus, before the ever increasing improvement in design and principle of manufacture produced in the West, a natural tendency to be edged out of the field. Instead therefore, of the glazed or art pottery of Delhi, Lahore and Multan, decorating our waiting rooms in railway stations or the palaces of princes, we have the art pottery from England and cities in the West. Yet the industry of the ceramics could not have necessitated the employment of large capital. The materials were cheap and handy, and the labour could have been secured without great difficulty. One with a practical turn of mind and with some technical knowledge and an aptitude for organisation could have improved the industry into a flourshing business. On the other hand, glassmaking is an industry which has not been taken up in its latest style. In Rajputana and other sandy tracts, the industry might be taken up without the outlay of heavy capital. The only glass industries worth some commendation are the Upper India Glass Works at Umballa, which were set up in 1895 and the other at Naini, in the U.P. In Calcutta there is one, but on account of the quality of outturn is not in as good a condition as one would expect. In other places ill-organised attempts to manufacture glass have dwindled or died out, and thus the old *Shishgars* or *Charigars* are struggling with a precarious livelihood. The result is that even in such a matter of domestic requisite as block-glass, lamp pots arid chimneys and tumblers, we have to depend largely on Belgium, Austria and Germany, while the glass heads that go to make the doorway curtains are all brought from Venice and Vienna. I have, in passing, only adverted to a few of the lines of industry which are languishing in India, not only because of our indifference but because of the tyranny of the belief that in India a shopkeeper must be a born shopkeeper and a potter a born potter.

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To sum up the situation briefly, it seems to me that in the matter of small trades and shop keeping we are already out-walked by our Hindu friends, while in the matter of joint stock companies we find ourselves no less out-distanced by our fellow countrymen. I do not believe: that this is, due, as it is often endeavoured to be explained away, entirely to our being a poor community. Doubtless we are poor, and we are so because of our imprudence and our extravagance compared with our patient, thriving and frugal Hindu comrade. There are also other causes to account for our comparative commercial dead-lock. The first is our want of familiarity with methods of organised business. The second is a fallacious sense of *infra dig* which prevents many of our rich and land-holding classes to take to commercial enterprise. Many Hindu Chiefs, land-holders and zamindars (like H. H. the Raja of Nahan, Rai Bahadur Lala Ram Saran Das and a host of others) are always to the fore in floating commercial companies. But a Nawab or a big Muhammadan land-holder would perhaps think it derogatory to help to form the directorate of a commercial company. Lord and other great men in England in other countries in the West are known to have taken prominent parts in the floating of big commercial ventures. But as a community we seem scarcely to realise the point that the association of wealthy men with the enterprising and educated middle class creates an assurance and a confidence without which very few commercial ventures have been known to have been started.

Gentlemen, cognate to this question of general education is the question of female education in India. That, you will agree, is a, very touchy question, as it affects or at all events is thought to affect, some of the most cherished customs sacred both to the Musalman and the Hindu. Opinion seems to be divided not only on the question as to the method we should adopt for the education of the females, but on the courses of study that may be profitable to them and to society. It resolves itself into two main heads, namely :(1) the method under which education is to be imparted, and (2) the course of studies that may be regarded as suitable to females. As regards method, there is the idea of the go ahead party that education could not be given or given to the extent it is desirable, under the *pardah.* The orthodox, or what is more correct, the conservative classes, are apt to be severely

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raffled at this idea, in that it means the violation of the time honoured custom to which they cling with all the earnestness and enthusiasm of their simple minds. They regard it very much as a sacrilege that the advanced party should think of throwing, as it were, the bombshells of reform into the sacred precincts of the *zenana*. Experience, and that best of teachers—Time—would perhaps show as to what is the best method for educating our better-halves, and I would not, therefore, allow myself to inflict upon you my views on this point. Of one thing, however, gentlemen, I am sure that our religion is clearly in favour of educating our females.

طلب العلم فريضة على كل مسلم و مسلمة

There is I believe no conflict of opinions that women too should be educated side by side with men. Homes, which are the nurseries of children who grow up into men and women, will be good or bad according to the power that governs them, and the power that governs them is the mother. The first great instructor is the example, and it is the example of the mother that is constantly held up before the child and influences its whole course of life. In the receptive and deeply impressionable and imitative period of youth, the model that is daily moulding the nature of the child is the mother. It is, I hope, not saying too much that the happiness or misery, enlightenment or ignorance, the temper, the disposition, the likes or the dislikes, with which young men grow up, depend, in a very great measure, upon the exercise of woman's power in her special kingdom of home. Women, for better or for worse, in our weal and our woe, are our co-partners of life, and such being the case, I think it is a religious, a moral and a social obligation that we should educate them, and make them worthy to be our comrades and co-partners in life. Now, what is to be that education? Gentlemen, while I do not say with the extreme oppositionists that Geography enough to know the different rooms of the house, and Chemistry enough to know the boiling point, and History enough to know the different relations of their parents would be education enough for women. I am, on the other hand, decidedly against giving our women that education that would unsex them, or wean them away from their proper sphere

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of home. I would place religous education-through religious education-in the forefront of any scheme for the training of our girls, which may be seconded by a knowledge of sewing, needle-work and the elementary rules of domestic hygiene. To these I would add only a small acquaintance with English, in which language we find most of the lables of medicine bottles and other domestic requirements and oilman's stores.

Gentlemen, whatever your ideas-and I know that there is not as yet an unanimity of views on this-as to how we should educate our women, of one thing I am sure, that you could not, even if you chose to do so, oppose their education. On principle we are bound to give it, and on the question of supply and demand we are bond to give it. The age is for it, and we can no more stand against it than we can stand against the falls of Niagara. In Turkey and in Egypt there is already a very decided movement for the education of women. In India other communities have taken up the question right earnestly. In Bengal among the Hindus and in Hyderabad amongst the Muhammadans it has already made much progress. In Bombay and in Madras we have very good arrangements for the beneficence of Her Highness the Begam, we have a very good institution for the training of young ladies. I do not forget that there is a strong opposition to the creation of what are called "blue-stockings" But I feel assured that if we place religion in the forefront of the curriculum for women, we will have no such things.

Gentlement, there is one thing which stakes me, more than anything else, as not having received the consideration it deserves. We acknowledge that a very large number of students, after they pass the Maticulation, cannot proceed high up for want of means. We have, up to now, done nothing to help these waifs and strays of our community. The great need of the Musalmans is the institution of a number of stipends for poor and deserving students. It is not necessary that there should be an All India scheme for the creation of a number of stipends, though if that were possible I would have no objection. What I think, however, as being more practicable is that each Provience, or for the matter of each district, may have its separate fund. A very good movement in this direction has been made by that noble band of workers-the Anjuman-i-Taraqqi-i-Taalim-Musalman of Amritsar.

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But I hope other districts will follow suit, and that in every place where the All India Educational Conference meets, it will not fail to establish a working committee to collect subscription towards the creation of a District Educational Fund. If we can do that, I am sure we will have fought successfully the great problem of raising the educational status of our community to a par with others.

There is another subject that seems to have received equally scanty consideration. The consideration of ancient learning, pointed reference to which was made in the reply of His Imperial Majesty to the Address of the Calcutta Universty, is an object towards futherance of which we, as a community, have done little or practically nothing. It might be said that it ought to be one of the aims or objectes of our University. But in no country, even where there are many Universities, would you find that the task of disseminating the culture of the past or promoting the knowledge of classes, and of history and philosophy of antiquity, is left unassisted or single handed to the charge of the Universities. Societies and Seminaries, Academics and Associations, stimulate and supplement the work of reseach.

We have a society for the promotion of Urdu literature. But I doubt if we have a society, or one with funds, to translate and interpret to the seekers of knowledge the storie love of the past that lies sealed up in Arabic and Persian literature, in rare manuscripts and prints. I think it would be a move in the right direction, if we began to work earnestly to set up a society for the dissemination and translation of Oriental literature. In the Punjab we have, through the devotion of Sardar Sundar Singh Mojitha, a movement on that line. In Bengal the Hindus have Shahitya Parishad. In Bombay we have a similar institution, that owes its success to men like Telang and Ranade. In Allahabad very useful work is being done by the Naini translating and publishing office, but as yet we have none of the kind.

Gentlemen of the Conference, I have taken up much of your time, and while apologising, and thanking you for your patience and indulgence, I will conclude with only one word. Your mission mean the mission of educating your co-religionists-is indeed, a very high and a noble mission. Education, like Charity, blesseth

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him that giveth and him that receiveth. But it is at the same time a mission that demands all the self-sacrifice, all the perseverance and all the energy that we can give to it. And as such I wish you God speed, for the glory of the cause that lies before you.

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THE TWENTY-NINTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT POONA DECEMBER 27-29,1915

PRESIDENT: HON'BLE JUSTICE SIR ABD-UR-RAHIM K.C.S.I.

Born in a family of Zamindar known for their scholarship in Midnapur, District Bengal, 1867; graduated from the Presidency College, Calcutta with first class Honours, stood first class first in M.A. English, Calcutta University; got Begum of Bhopal's foreign scholarship given for law; joined Middle Temple and was called to the Bar, 1890; practised Law at Calcutta High Court; Presidency Magistrate, Calcutta, 1901-04; Tagore Law Lecturer on Mohammadan Jurisprudence, 1907; elevated to the Bench as puisne Judge, Madras High Court 1908-20.;officiated Chief Justice, 1916 and again 1919; member Public Service Commission, 1912-15; advocated the appointment of Indians on high posts; pleaded for simultaneous examination for the Civil Services in India and England; gave evidence before the Muddiman Committee and insisted on the training of Indians for responsible government post; Member Executive Council Bengal for Administration of Justice and Jail, 1921-25; member Bengal Legislative Council, 1926-30; was appointed minister two times but resigned; Independent member Central Legislative Assembly 1931-35; opposition leader in Assembly 1933-34; President Central Legislature, 1935-45; member Simla Deputation, 1906, founder member All-India Muslim League; Presided Seventh session of the All-India Muslim

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League; delivered convocation Addresses to the Universities of Madras and Mysore, 1910, 1919 respectively; President of the Reception Committee of Muslim theologians, Nadwat-ul-Ulema, 1916; Presided Muslim Theologians Conference at Tanjore, 1917; recommended that for higher posts the sole criteria should be intelligence; keenly interested in Muslim uplift through education and this justified the choice of the President at the Twenty Ninth Session of the Mohammadan Educational Conference at Poona, 1915; Knighted, 1919, opposed the formation of Pakistan; died, 1947.

PRESIDENTIAL ADDRESS

The *Pioneer* recorded the following :

A raised dais at one end accommodated the President, the Hon.Justice Abdur Rahim and the Chief gentlemen present, among whom were Dr. Ziauddin, O.I.E. Moulvi Habibur Rahim Khan, Nawab Ishaque Khan, Saheb Zada Aftab Ahmed Khan, Mrs. Sarojani Naidu, Mr. Ebrahim Haroon Jaffar, Moulvi, Shaikh Hamdan, Haji Cashim Mitha, Nawab Mumtaz Dowla, Mr, Shaikh Abdulla, Dr. Syed Mahmud, Mr. Hydari, and many other prominent Mahomedan gentlemen. On arrival the President elect was received with applause after which the proceedings opened with a short prayer. Haji Yusuf Sobani, President of the Reception Committee, then opened the business, big remarks, which were in Urdu, being occasionally applauded. In the course of his remarks the Chairman said that so long as the scope of primary education is not widened the progress of the Mahomedan community is impossible and in order to achieve this object it is necessary that Government should make primary education not only free but compulsory. They should congratulate their Hindu fellow countrymen on receiving a charter of their University. Although Mahomedans were first in the field they had reached the goal before them. But they should remain inactive no longer. It was advisable that they should accept the charter as it was offered.

After several speakers had spoken in Urdu, the Hon. Moulvi Rafiuddin Ahmed proposed the Hon Justice Abdur Rahim as President. The President then read his speech which was frequently applauded.

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The most important subject touched upon by the President in the course of his address was that of the proposed Moslem University. He said:-

"The question of the Muslim University, as you are aware can only be settled by the University Association in consultation with the Government. What this Conference or I as your spokesman can do is to help the public in understanding the situation as it is, and to make such suggestions as in our opinion will best advance the interests of the community. You are familiar with the history of the movement and I need not repeat it. It is not long ago that the idea was hailed all over India and Burma with universal enthusiasm and supported with a single minded earnestness of purpose for which I find few parallels in the latter day history of the Mahomedans of India. Now, however, that the question has reached a stage when it is left with the Government to decide to what extent and in what forms their wishes and hopes in this connection should be fulfilled, an unmistakable feeling of depression and pessimism has seized the community. Enthusiasm seems to have disappeared from the breasts of all. Some indeed - I believe they form a decidedly small minority-having regard to what has happened, would definitely and once for all forge the scheme. They would devote the University fund to other educational purposes likely, in their opinion, to yield as good if not better results. I may be permitted to say that I fully understand this point of view, but I must at the same time candidly point out that it is not open to us to act upon any such idea unless we obtain the sanction of the donors.

I have studied with some care the Benaras Hindu University Act and the correspondence on the subject of the Muslim University. The difficulty of the present position to my mind has arisen mainly from some unfortunate expressions in a letter addressed by Sir Harcourt Butler to the Raja of Mahmudabad on the 25th of September last. They were to the effect that he would meet a Deputation of the Muslim University Foundation Committee, only if they contented themselves with making a formal representation, simply applying for a charter on the basis of the decision on the questions of principle settled for the Hindu University. That has been understood to mean that although the Mahomedans were no party to the negotiations between the

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promoters of the Hindu University and the Government, although they had been moving for an University long before the Hindus appeared on the scene, and the interests that would be affected in their case as represented in the Aligarh College were larger and more deeprooted than those of the Benares College. They had to submit themselves unconditionally to the terms of the Benares Hindu University Act, so that the section of the Act might be bodily transferred into the Muslim University Act. The position being so understood, the representatives of the community thought that they had been treated with scant consideration and were naturally reluctant to appear before the then Education Member with their lips sealed and their hands and feet bond. After that letter I believe there has been no further correspondence between the Foundation Committee and the Government. It may perhaps be doubted if Sir Harcourt Butler intended to take up such an inaccessible and immovable attitude. If that be the attitude of the Government of India, I am afraid an overwhelming body of the public opinion would be opposed to such an absolute surrender. I do not believe, however, that the Government of India desire to assume an uncompromising attitude. I do not see any reason why the Government should say that the door for further parley is closed. It is highly desirable that a settlement should be arrived at if possible, and as soon as practicable. There can be no question of a settlement unless both sides are in a mood to give and take.

Now, what have been the community's expectations. You may remember that from the very outset it has been working for an University which should have the power to affiliate colleges other than the Aligarh College, that is, an University based to that extent on the model of the existing universities. Aligarh was to be the centre and the Aligarh College would have been the principal and for sometime at least the only affiliated college. People of all parts of India enthusiastically contributed to this scheme in the expectation of having an University whose jurisdiction might be extended in suitable circumstances beyond the limits of Aligarh. It is largely believed that the expectation was to a great extent enouraged by the Government. However that may be, the reason does not seem to be clear why the Mahomadans or the Hindus when they came forward to establish Universities at their own expense should be told that they were to have a charter, only if they conformed rigidly to the Oxford

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and Cambridge type and not to the type hitherto recognised by the Indian Government. I can quite understand that beyond certain limits the affiliation of distant Colleges may not be desirable and it is a reasonable matter for consideration how far the jurisdiction of an University which has its centre at Aligarh should extend. I do not see any good ground why negotiations should not take place with Government on that basis.

As far the constitution, the Hindu University itself, whose powers of affiliation are limited to Benares has been described by Sir Harcourt Butler as an All-India University and he stated the reasons which in his opinion justified the description.The University at Aligarh must also be an All-India University open to students drawn from schools and colleges from all parts of India, controlled by representatives of different Provinces and guided by men who need not necessarily be residents of Aligarh. The position however of the Government, as I understand it, is that as it is asked to recognise the Degrees of the University and as it will also make a liberal grant, it should have certain powers of intervention so as to ensure that a proper standard is maintained. I am aware that the argument is open to the objection that in fact the Government does recognise the Degrees of Universities over which it exercises absolutely no control. However, it may be conceded that the attitude of the Government in this respect is reasonable and I venture to submit to you that you should accept the position that the Government should retain certain powers of intervention for the purpose of keeping up the standard to the desired level. The practical question relates to the extent and form of that control and surely we are entitled to be heard in the matter.

"I believe you will find no difficulty in accepting the assurance that neither the Lieutenant Governor nor the Government of India is likely in practice to exercise the large powers which have been reserved to them. In fact it is impossible to conceive that any occasion will ever arise when they will find it necessary to interfere with the proceedings of a University constituted as the Hindu and Muslim Universities will be. But the danger which we apprehend is of a more subtle character and largely inherited from the past history of the Aligarh College. There are a few men-and they will be represented on the

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University-who are apt to make differences of opinion, matters of personal grievance and it is feared that such men would not loyally abide by the proceedings of the governing bodies if they know that there was a higher authority which could set them aside. Whatever power of control it may be deemed necessary to reserve in the Government it should at least be in such a form as to make it difficult of being put into operation by persons of the class I have indicated.

We all know that the Lieutenant Governor of the United Provinces is an extremely hardworked dignitary and the result of vesting him with such vide powers as in the Benares Hindu University Act would either be infructuous for any good purpose or they will be exercised in actuality by the usual departmental machinary of a Local Government, the Collector, the Commissioner and the Secretariat. And their action will be founded on the report either of subordinate officials or of dissentient Members of the Senate, the Council or the Court of the University. Apart from any question of an undue exercise of the visitors or the Government of India's powers, is it in keeping with the dignity of an University that its proceedings should be liable to be set at naught at the absolute discretion of an outsider? Besides, having regard to the fact that it will be an All-India University, is it not more appropriate that the faculty of control should rest in the Head of the Government of India? There are also important questions relating to the constitution of the Court, the Council and the Senate and their respective functions which have to be considered in the light of the special circumstances of Mahomedan community and the Aligarh College. I have indicated to you the general lines on which we should frame our representations to the government of India. The new Education Member will not be hampered in dealing with the situation by every past incident. My further advice to you is that we should try our best to reach a settlement during the Viceroyalty of Lord Hardings. He has already acquired the confidence of the people and it will be in the interests of the community that you should make every possible endeavour to obtain a charter before he leaves us. We may request the Education Member to receive a deputation so that it may discuss with him the situation with a view to a settlement. The Committee cannot yet commit itself to a decisive course of action, but when it has ascertained from the Government

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of India its final decision on the proposals that you may make it will be in a position to advise the Muslim University Association in the light of what transpires. I need hardly say that if we are able to make any suggestions acceptable to the Government of India which will be an improvement on the present Benares Hindu University Act, it will be open to our Hindu brethren to avail themselves of those suggestions, if they so desire.

Let us hope that a proper charter will soon be granted for a Muslim University at Aligarh for there can be no doubt that education in the community will from thence receive a fresh and very powerful impetus. That University however will mostly serve Upper India. It is a sign of happy augury that the Government of Mysore has recently launched a scheme for a separate University. For many years, the Mahomedans of India have been looking towards Hyderabad for a similar movement and I can think of no other measure which would be so well calculated to advance the educational interests of the community in Hyderabad itself and generally in the south and the west. The matter should be properly and respectfully impressed upon the attention of His Highness the Nizam's Government.

RESOLUTIONS

The Hon. Mr. Aftab Ahmed Khan, Joint Secretary of the Conference, briefly summed up the history of these Conferences which he said aimed at the improvement of education among Mahomedans. Their aims in thus improving their educational facilities should not only be Government service, but to prove that they were really educated in the true sense of the word.

The first resolution was then moved by President Mr. Justice Abdur Rahim, who expressed the gratification of the Conference at the remarkable self-restraint and good sense which the Mahomadans of India have displayed during the present crisis and the invaluable moral and material support which they, along with other Indian peoples, have rendered to the British cause. The Conference begged to assure His Excellency the Viceroy of the unswering loyalty of the Mahomedan community to the British Crown.

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The above resolution was followed by several others on which both proposers, seconders and supporters generally spoke at length in Urdu.

Mr. Hameed Hasan proposed and Mr, Shaikh Abdulla seconded a resolution that the programme for the advancement of education as inaugurated by Lord Hardinge should be steadily carried out, and that an assurance be given to the public that economies on account of the war would not affect allotments for education.

The next resolution proposed by Mr. Yakub Hasan and seconded by Mr. Mir Zynuddin, barrister, was that the principle of free and compulsory education should be recognised and that as a step towards it, the Municipalities of larger cities be empowered to levy educational cess with a view to the institution of free and compulsory education.

Mr. Zynuddin, who spoke in English, said that both Hindus and Mahomedans had impressed upon Government the absolute necessity for this step. He instanced the State of Baroda which had introduced free and compulsory education and said a beginning should be made in larger cities in British India.

The last resolution proposed on this day was moved by Haji Maulvi Ziauddin, and seconded by Maulvi Tamizuddin. It was to the effect that the Conference approved the proposal for establishing universities at Dacca, Bankipore and Nagpur in order that the educational interests of those provinces may be fully safeguarded and promoted along with those of other communities.

This concluded the day's proceedings, the Conference ending at 8 p.m.

To night Mrs. Sarojini Naidu lectured in the Conference pandal.

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THE THIRTIETH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT ALIGARH DECEMBER 27-29, 1916.

PRESIDENT: HON'BLE MIAN SIR MOHAMMAD SHAFI BAR-AT-LAW, C.I.E., K.C.S.I.

Born in a well-to-do family of Lahore, 1869; matriculated, 1886; joined Government College, Lahore and later on joined Middle Temple for the Bar, 1889; in the General election of the House of Commons, 1892 he addressed several meetings and won a place among the public speakers in England; called to the Bar, 1892; returned to India the same year and by 1907 came to be known as leading barrister of Lahore High Court; was offered judgeship of Lahore and subsequently Madras High Court but his keen interest in his own profession prevented him from accepting these offers; was elevated to the office of Education Member in Government of India, 1920; appointed Law Member, Government of India, 1922; had been a member of the Punjab Legislative Council; acted as Vice-President of the Young Mens Mohammadan Association, Lahore, as well as a member of the Executive Committee of the Anjuman-i-Islamia Punjab; Secretary of the *Observer*, an English daily 1895; member of the Simla Deputation, 1906; wrote many articles in the '*Observer*' to plead for a political organisation for Muslims in India to safeguard their rights in the changed circumstances; was elected the Honorary General Secretary of the Provincial Muslim League which post he held till 1916, in addition to holding the office of Vice-President

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of the All-India Muslim League; Fellow of the Punjab University and continued to be associated in one way or the other; trustee of the M.A.O. College, Aligarh; spearheaded the Aligarh Muslim University Movement in Punjab; elected Vice-President of the All-India Muslim University Association as well as Honorary General Secretary of its Provincial Branch in the Punjab; Collected Rs.3 lakh for the Muslim University Fund in Punjab and was one of the members of the deputation which waited on Sir Harcourt Butler, the then Education Member in the Government of India, to discuss the scheme of the Muslim University; Aligarh Muslim University Charter was granted during his office as Education Member; participated in almost every activity which had anything to do with India, Islam and the Muslims; there was hardly any association literary or political of which he was not a member; created a C.I.E, 1916; and a K.C.S.I., 1922; died, 1932.

PRESIDENTIAL ADDRESS

The *Pioneer* reported the following:

Thirtieth session of the Conference assembled this year at Aligarh, the centre of Muhammadan education. On 26th of December, an usually large crowd gathered at the Railway station to welcome the Hon. Mr. Mian Muhammad Shafi, the President - elect of the Conference. The Express Train carrying Mr. Shafi and many other Punjab delegates streamed in to the platform amid loud chers.. The Chairman with other members of the Reception Committee, the Honorary Secretary, and the Joint-Honorary Secretary of the Conference, received and garlanded the guest. There were present on the platform were Mr. J.H. Towle, the Principal of the M.A.O. College, Aligarh; Dr. Ziauddin Ahmad, and many other professors and gentlemen. The session met on the morning of December 27,1916 in the spacious Strachey Hall of the M.A.O. College. There were a few European ladies, and gentlemen, including Mr. Oakden, Collector of Aligarh, Mr. Knowlton, Principal of the Government College, Lahore, Mr.Taylor, Assistant Director of Public Instruction, Bengal, and among prominent educationsts were Mr. Henry Martin, Principal Islamia College, Lahore; Mr. Mackenzie, Principal of the Government Training College Allahabad; Mr. Subramania Iyer, Professor of Presidency College, Madras; Nawab Serbuland Jung Bahadur and Nawab Zulqadr Jung, etc.

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The President of the Reception Committee delivered an address of Welcome in Urdu in which he gave a short history of the aims and objects of the Conference. He paid a tribute to Sir Sayyed Ahmad Khan and said that the object with which the conference had been started by him thirty years ago was not fulfilled.

The following are the extracts from the presidential address by the Hon. Mian Mahomed Shafi:-

What, then, are the existing conditions obtaining in this country in the three stages of education and what are the problems arising therefrom which the Government and ourselves have to face. On the 31st March, 1915, there were 50,579 scholars on the rolls of the various Colleges in this country of whom only 5,426 were Mahomedans. The tolal number of students in Secondary Schools on the same date was 1,097,922 of which 203,396 belonged to the Moslem community. And of 5,447,850 scholars reading in Primary Schools, our co-religionists numbered 1,136,156. It may here be noted that these figures include boys and girls and "do not include scholars reading in special schools or private institution". It will, thus, be seen that while Moslem scholars constitute less than 1/9th of the entire body of students receiving University education, their number in Secondary and Primary Departments is approximately 1/5 of the total school going portion of our population. Bearing in mind the fact that the Moslem community constitutes roughly speaking, a little over 1/5th of the entire population of India, these figures obviously disclose so far as Moslem education is concerned, a highly unsatisfactory state of things in the higher rungs of our educational ladder.

The President spoke on the various stages of education and urged the taking of steps to improve the present conditions. Coming to University education, he referred to the proposed Moslim University remarking:

The Hindu University has become an accomplished fact and both the Moslem University Association and the Foundation Committee have, however reluctantly accepted in Principle, what our more fortunate Hindu brethren have already actually secured.

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Their sole hesitation has been due to uncertainty regarding the nature of the Regulations that may be framed under the Benares University Act. Those Regulations have now been published. After a most anxious and careful consideration, in the light of my own practical experience, extending over a period of 18 years, as a Fellow, Syndic, Secretary of a Faculty and Convenor of a Board of Studies of the Punjab University, I have no hesitation in saying that, so far as they go these regulations constitute a fairly workable scheme for giving a trial to the system on which the Hindu University is based.

If the Indian Musalmans desire to occupy in this country the position to which they are legitimately entitled by reason of their past history and of the fact that theirs is not by any means a negligible minority, it is their bounden duty to close their ranks. With all the earnestness at my command, I appeal to my co-religionists throughout India to show a United front to all those forces of disintegration which threaten to break the boasted compactness and homogeneity of a people whose strength was based upon the solid rock of a brotherhood unparalleled and unknown in the past history of mankind.

In conclusion, I beg to offer, on our behalf, our most grateful thanks to His Highness the Nizam of Hyderabad for the princely grant of Government promissary notes of the value of Rs.1,71,500 bringing an annual income of Rs.6,000, which will materially help to place this great Conference on a paramount basis. The gracious patronage which His Highness has in the past, extended to the Aligarh movement, has won for him the deep gratitude of the Indian Musalmans and the munificent grants now made to this Conference and to the proposed Moslem College in South India are sure guarantees of His Highness continued interest in the intellectual progress of the Moslem community, of which he is undoubtedly the premier representative in this country. Our sincere thinks are also due to that gracious lady whose splendid generosity and sincere love for the cause of Moslem education, male and female, has enabled this great Conference to secure a permanent home worthy of its position. The deep interest which Her Highness the Begam of Bhopal has always evinced in the educational welfare of the Moslem community in all parts of India, the munificent grants which she has, from time to time graciously

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made to the various educational institutions working for the intellectual regeneration of our people, have won for her a place all her own in the grateful hearts of her co-religionists throughout the country.

RESOLUTIONS

No.1- This Conference as the representative of the Muhammadans of India cordially welcomes His Excellency Lord Chelmsford on his appointment as Viceroy and Governor General of India and assures him, as representative of His Majesty the King Emperor, of their sincere devotion and loyalty to the British Crown and prays that his reign may be the cause of real educational advancement in India.

No.2- This Conference as the representative assembly of the Muhammadans of India expresses its deep sence of gratitude for the princely devotion and bounteous patronage, which His Highness Mir Usman Ali Khan Bahadur, Nizam VII, has granted to this educational assembly in the shape of promissory notes worth one lakh seventy one thousand five hundred rupees (Rs. 1,71,500), yielding a permanent annual income of six thousand rupees (Rs.6,000).

No.3 - This Conference begs to offer its sincere thanks to Her Highness the Begum of Bhopal for Her Highness devotion to the educational progress of the Musalmans of India in general and for the princely patronage which has recently been extended to various national institutions (sepecially the Holi Memorial High School, Panipat, the Anjuman Nusrat-ul-Islam School, Srinagar and the Islamiah School, Bareilly) and regards Her Highness' august personality as a token of blessing for the nation.

No.4: This Conference offers its sincere thanks to His Honor Sir James Meston, K.C.S.I., Lieutenant Governor of the U.P. for laying the Mohamedans of this province under a deep debt of gratitude, by the appointment of a special Mohamadan inspector and 8 Deputy Inspectors in consideration of their special educational requirements and long-standing prayers to this effect.

No.5 : This Conference expresses its humble thankfulness to His Highness the Nizam for the Princely Patronage which is

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every now and then extended by His Highness to the various national institution; and while offering its sincere thanks to His Highness for the Princely donation recently granted to Madris-tu-Islam Vanumbari for raising it to the status of an Islamiyah College, this Conference congratulates Nawab Gholam Ahmad Khan Sahib Kalami, Seth Yaqub Hasan Sahib and provincial Conference Madras upon the unique success with which their efforts have been crowned.

No.6: In grateful considerations of the financial help given to the M.A.O. College Aligarh, by High Highness the Maharaja of Gwalior and of the kind treatment which His Highness meets out in general to his Muslim subjects, this Conference offers its sincere congratulations to His Highness upon the birth of the heir apparent.

No.7 : This Conference regrets the exclusion of the Islamic History from the courses of study for the M.A. Examination of 1918 of the Allahabad University, and feeling sure that it will greatly distress the Muslamans, this Conference vehemently requests the Local Government and emphatically the Allahabad University to cancel this proposal and earn the thanks of the Muslim Community.

No.8. : In consideration of the fact that a large percentage of the students appearing in the examinations of the Allahabad University are plucked every year, this Conference begs to urge upon the Local Government the anxiety of so many failures.

No.9 : This Conference regrets that during the whole History of Allahabad University, not a single Mohammedan has been appointed Vice-Chancellor, and it is still more regrettable that inspite of the fact that able Muslamans were available, the Muslim Community has been disappointed this year also.

No.10: This Conference requests the Punjab University to grant the degree of M.A., in Persian, as is done by the other Indian Universities.

No.11. : This Conference respectively requests the U.P. Government to issue in full detail the annual report submitted

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by the Special Mohammadan Inspector, the Deputy Inspector and Provincial Maktab Committees.

No.12: This Conference recognises the principle of free and compulsory education and respectfully requests the Government to take steps for its introduction as early as possible.

No.13: In the opinion of this Conference, it is necessary that the Indian University should have an adequate Muslim representation in their Senates and Syndicates, in order to protect the rights of the Musalmans. Therefore the Conference respectfully requests these Universities and the Local Governments to give their consideration to this as soon as possible.

No.14: This Conference requests the Univerity of the Punjab, that in Matriculation, Intermediate and B.A. Examinations, it should fix the same number of marks for Persian as it has fixed for Arabic and Sanskrit.

No.15: In the opinion of this Conference the amendment to the section 123 in the Code of Education of the United Provinces of Agra and Oudh, that the students who fail twice in the University Examinations are not eligible for readmission in schools is very cruel, and therefore this Conference respectfully requests the Government to rescind it.

No.16: In the opinion of this Conference, the rule of the Allahabad University, that the students who fail twice in Matriculation or the School-leaving certificate examination is a very hard one and is an obstacle in the way of the progress of education. Therefore this Conference humbly requests the Government to nullify this rule.

No.17: Requesting the removal of the stringent restrictions of the Punjab University on the admissible number of LL.B, candidates of other Universities.

No.18: That the H.H. the Maharaja of Kashmir be requested to give effect to the recommendations of the deputation of Mohammadans in regard to the advancement of Mussalman education in the States.

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No.19: That having regard to the deplorable condition of Mohamedan education in Bengal and considering the proportion of Mohamedan population there, the Conference requests the Government to allot a certain sum of money every year for the promotion of the Primary and the Secondary education of the Mohammedans in Bengal.

No.20: That in view of the backward educational and social condition of the Mussalmans of Rajputana the Conference feels the necessity of having a provincial Mohamedan Educational Conference of Rajputana with its headquarters at Ajmer.

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THE THIRTY TWO MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT SURAT DECEMBER 28-30, 1918

PRESIDENT : HON'BLE SIR IBRAHIM RAHIMTOOLA KT. C.I.E., K.C.S.I.

Born at Bombay, 1862; was one of those illustrious sons of India whom the Aga Khan called as the most distinguished member our community has produced in Western India; took to business after his failure to pass matriculation examination, 1879; elected member Bombay Municipal Corporation, 1892-1918; President of the Corporation, 1899; was made a justice of the Peace, 1894; member Bombay Improvement Trust, 1898; Sheriff of Bombay, 1904; member Bombay Legislative Council, 1899; member Imperical Legislative Council, 1913-16; member Executive Council for education and local self government 1918-23; President Legislative Council Bombay, 1923-28; Chairman Indian Fiscal Commission, 1921; delegate to the Round Table Conference, 1930; believed in Hindu-Muslim Unity, was a delegate to the first Muslim-Hindu Unity Conference, Allahabad, 1911; one of those who realised that unless the masses were educated India's dream of emancipation from British control would be futile; took part in All-India Muslim League; Presided League's Agra session, 1913; Presided the All-India Monammadan Educational Conference at Surat, 1918; advocated female education along with men; there was no government committee of which he was not a member; member of the committee to frame

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a scheme of reforms; attended the sessions of both the Congress and the League and held that India was sure to get independence when Indians would become" united as a nation; founded schools to promote education among Muslims; lavishly donated for it; his services were highly applauded in official and non-official circles; was conferred C.I.E. 1907, K.C.S.I. 1911 died, 1942.

PRESIDENTIAL ADDRESS

The *Pioneer* writes:

The Conference met at Surat. About seven hundred delegates from Punjab, United Provinces, Central provinces, Hyderabad Daccan, and Bombay took active part in its deliberations. Over fifteen hundred visitors including Hindus and Persees also attended the Conference. Moulvi Habibur Rahman Khan Sherwani, the Honorary Joint Secretary of the Conference took a leading part in the deliberations of the Conference.

Sir Ibrahim Rahimtoola, in the course of a long address, said that there was only one way in which the Mussalmans of India could take their rightful place in the progress of the world and that was through education in a wider sense. Mussalmans ought to be able on merit alone to take their place in self-governing India. It was humiliating to be always in need of special protection. He referred to the prejudices prevailing about Islam's attitude to education and quoted several European authorities to prove that Islam not only was in favour of education but strongly interested in it. Various passages in the Koran showed in what esteem the Prophet held education. The Prophet said that the ink of the scholar was more precious than the blood of a martyr.

Sir Ibrahim gave the history of the progress of knowledge among Mahomedans in the past and quoted educational statistics to show that the position of Mussalmans was very backward. The Mahomedan Educational Conference was steadily working out the mission which it undertook a generation ago and the success which the present session had achieved was a good augury for future success. No nation, no community, had reached revival by brooding upon the glories of the past. The effect of a glorious past should not be to depress but to inspire the people.

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Sir Ibrahim referred to religious education and said that Mussalman parents rightly attached great importance to the question. But it was obvious that arrangements for religious teaching must be made by different communities themselves. It could not be expected that Government should provide such facilities in public instructions.

The president proceeded to offer constructive suggestions with regard to the ways and means of advancing education. He said that economic backwardness was at the root of the backwardness and suggested the establishment of scholarships. In every province there were large endowments for charities and if part of them were devoted to education the situation would be much relieved. Surely the establishing and maintaining of educational Institutions and the helping of Moslems to acquire knowledge was, in the words of the Prophet, the best form of giving alms. It appeared desirable to organise an association to approach all those in whom those charitable endowment and bequeath were vested and to make a serious attempt to induce them to devote a part, if not the whole, of the charities to educational purposes. He described the scheme of Tata Scholarships which gave at a low rate of interest help to deserving students who would repay the money after they began to prosper. A similar scheme was necessary for Moslems. Of course its working would be in accordance with the special conditions of the Mahomedan community. Funds should be started in each province for such scheme and students should be given help after they had matriculated.

Sir Ibrahim spoke in glowing terms of the Deccan Education Society of Poona for its spirits of self sacrifice and service. He described how the Ferguson College had made higher education cheap for the poor students in the Deccan and asked his community to follow that brilliant example. There were many young Mussalmans who wished to do their bit for their country. They should start such educational societies and when they were formed the progress of higher education would be largely expedited. He gave the various ways in which the Bombay Government helped the progress of education. With that help and educational societies it was possible to solve the problem of Moslem education.

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In conclusion the speaker appealed to his audience firmly to resolve to do their best to the cause of learning and enlightenment. Let those pay who could give their money; others could help by precept and example.

The Governor of Bombay sent the following telegram to the Conference :"Pray express my regret at being unable to attained those important conference tomorrow. At a period when Mahomadans in common with the other people of India, are about to enter upon the responsibility of citizens the cause of education has special importance. The memory of the great part played by Islam in literature and art should be an incentive to all Mahomedans in India to co-operate in the great task of widening the opportunities for Moslem learning. I trust that your deliberations will result in the promotion and encouragement of Mahomadan education in India.

The conference met again this morning, Sir Ibrahim Rahimtoola presiding.

A resolution offering congratulations to the king-Emperor on the termination of the war was moved from the chair and carried.

Other resolutions moved from the chair and passed expressed appreciation for the Nizam's services to education and congratulating him upon his being entitled Mohiul Millat Vaddin by the community, and regreted at deaths of notable Mahomadans during the year. Thanks were accorded to the Government of Bombay for the satisfactory solution they had arrived at regarding the Urdu language difficulty in schools. Another resolution expressed satisfaction at the granting by Government of Friday as a holiday for Musalmans. Another motion urged the establishment of hostels for Musalman students.

A committee was appointed to consider the Koran as a medium of instruction for Mahomadans in the different provinces and another committee was constituted with regard to the fund for hostels.

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G.M. College of Education
Raipur, Bantalab
Jammu
Acc. No 4730
Dated 16.5.03

THE THIRTY FOURTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT AMRAOTI DECEMBER, 27-29, 1920

PRESIDENT: SIR IBRAHIM HAROON JAFAR, K.B., K.C.S.I.

Born in Bombay., 1881; educated at Deccan College, Poona; businessmen by profession, educationist by nature; devoted to the cause of Muslim education; all Anjumans and Educational Societies owe a profound debt of gratitude to him for his invaluable services rendered to them; General Secretary, Bombay Presidency Muslim Educational Conference; Organised Bombay Presidency Muslim League, 1908; President Board of Trustees, Islamia Madrassa; founded Dar-ul-Uloom, Panchgani, 1920; member Bombay Legislative Council, 1916-19; member Imperial Legislative Council, 1919-20; presided the Khilafat Conference, Lucknow, 1919; pressed the Government to fulfill promises made to Muslims during World War I; stood for the grant of the Charter to the Aligarh Muslim University; member Committee on the extension of Local Self government in Bombay, 1918; member Reform Advisory Committee; Khan Bahadur, 1919; led Bombay Muslim Delegation to two Viceroys, 1924-26; member Aligarh Muslim University Court, 1922 - 26; member of Viceroy's Council 1925; Knighted 1926; died 1930; at his death the Governor of Bombay, Sir Leshi Wilson said, 'No man has done more during the past few years for the cause of Muslim Education than Sir Ibrahim Haroon.

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PRESIDENTIAL ADDRESS

The *Pioneer* recorded the following :

"The present session of the All-India Mahomedan Educational Conference is being held at a critical period of our national existence, when momentous and almost revolutionary changes are taking place in the country, and condition are changing with such a Kaleidoscopic rapidity that one can hardly guess the ultimate end. On the one hand there is the Reform Scheme which is being hailed by a section of the people as the harbinger of an era of administrative reform, and on the other hand, the country is seething with discontent and the alluring ideals of Swaraj is being dangled before the eyes of the people, who are led to believe that non-cooperation will usher in a new El Dorado.The result is that our intense absorption in politics has made us entirely indifferent to questions of vital importance to our national well- being. This indifference has extended even to education which has done so much to raise our ideals of life, which has inspired every healthy movement amongst us and to which alone we can trace our recent awakening and the new born desires for political freedom. The enthusiasm displayed in political proceedings and the large attendance they drew when compared with the dull proceedings of an Educational Conference in which any one hardly takes interests, will serve to illustrate this point.

"It is needless for me to say that the position of our community is rather peculiar and that our religious and social duties are wider than those of our Hindus brethern, as their religious, social and political activities are confined within India, and they have no religious ties, with the outside world. They have therefore, the advantage of being in a position to devote their entire energy to the uplifting of their people. But our position is entirely different; our Moslem brethren in every part of the world are our kith and kin, and thus our "nationality is not co-terminous with India. All the members of the Islamic brotherhood are our bretheren. In short with us religion and nationality are synonymous terms. Our religious traditions are indissoubly bound up with the Holy land of Hedjaz, which is visited by Moslem pilgrims every year.

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The natural consequence of these conditions is that we are naturally affected by all that happens in Muslim countries. Our present clamities, too, originated outside India. I am alluding to the question of the Khilafat which has unsettled the minds of Muslims not only in India but throughout the world, and which has led to the present crisis in India. During the war the Moslems waited patiently for its inevitable end, as they had no misgivings regarding the intentions of Europe towards Turkey. But when the Peace Conference began its work, the truth dawned on them that Turkey would not be fairly treated, and realising these dangers, they left no stone unturned to apprise the Government of their feelings in the meeting of the All-India Moslem Conference was, as you know, held at Lucknow in September, 1919, at which I had the honour to preside, when the opportunity was taken to state the demands of the Moslems with as much emphasis as possible.

"You all know how these promises were disregarded and how unjustly the Turks were treated. Long before the Peace Conference came to a decision with regard to Turkey, I uttered a warning that we would not submit to its decisions if it disregarded our just demands and that we would exhaust all constitutional means to further the cause of Islam. I again repeat today that we shall steadily continue our constitutional agitation."

"I took the opportunity to declare the same Conference that a wanton disregard of Muslim feelings would lead to dangerous results. This prophecy had been more than fulfilled. The feelings of the Moslem community were so exasperated by the unjust decision of the Peace Conference with regard to Turkey that Mr. Gandhi found among them willing and ardent converts when he started his crusade of non-cooperation as a protest against the wrongs of the Punjab.The Khilafat committee gave it a religious tinge under the name of Tark-i-Mowalat and a number of Ulema gave it the sanction of religion, thus making it obligatory for all Muslims. This is the direct result of the unfavourable policy adopted by the British Government and the incalculable harm that it is doing to the peaceful progress of this country can get hardly be estimated"

Dealing with Government and to schools the speaker said:

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"We should first of all see how far our people are alive to the crying need of education. This Conference has been at work for the last 34 years and in spite of its activities during this long period, the results achieved are hardly satisfactory. When such is the case are we justified in adding to our difficulties by refusing assistance from the Government especially as our educational backwardness is mainly due to our poverty? Shall we, in view of these difficulties refuse our legitimate share in the educational facilities afforded by Government and let our children go without a decent education? If, however, our community can maintain schools and colleges at its own cost, I shall be prepared to withdraw from the position I have taken up and shall welcome the efforts of my co-religionists. But in view of past experience I can hardly believe that we have progressed so far, for leaving colleges and universities aside, our community has not worked a school without assistance from Government and the managers of the schools whose grants-in-aid have been withdrawn are faced with bankruptcy.

"It is not an easy task to make a people appreciate the blessing of education; but at last God had mercy on us and there arose amongst us a man who devoted his life to the uplifting of his community and by his incessant efforts he roused the Mahomadan community to a sense of its short comings in education. It is unnecessary to say that this man was Syed Ahmad Khan. His efforts proved at last successful. The Aligarh College and this Conference are the standing monuments of his work. The Conference popularised education among Musalmans by holding its sessions in various centres in India, besides opening national schools and bringing into existence an extensive system of education. These successes led us to hope that ere long we might be able to make up for the time lost and so come abreast of the Hindus, but before we could hope for the full fruition of our efforts the non-cooperation movement has come and has given such a blow to all Moslem institutions as will take them many years to recover from. It is urged that this movement will be beneficial to the country by bringing Swaraj nearer to us. If that is so, why do not the Hindus, who are always to the fore in political matters, take a more active interest in the movement? I have never heard of any Hindu institution having come to grief through non-cooperation. On the other hand Muslim institutions

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have suffered everywhere. The Aligarh College was the first to be attacked. I could not repeat what happened there. Similar incidents are being repeated in the Punjab, United Provinces, Sind and Bombay.

I assure you that this movement will end in decaying all Moslem institutions and we shall rue the day we took part in it. It will be as injurious to our interests as our prejudice against English education was in the early days of British rule, and subsequent generations will lay on us the blame for disregarding the interests of our youths and wrecking the only means by which they might have hoped to work out their political saturation. The Hindus are a far-seeing people. They are never influenced or carried away by passions or prejudices. They are in the habit of considering their interests calmly and dispassionately. This is the reason why Pandit Madan Mohan Malviya and his associates have repudiated this suicidal movement. We congratulate them on their wisdom and foresight. The foolish Moslems on the contrary are wrecking their educational institutions.

"The two most pleasing features of our progress in education are the transfer of education to our control, which will enable us to think out new ways and means for improving it and the inauguration of the Moslem University, by which the long cherished desire of the Moslems to develop the Aligarh College into a University has come to full fruition. The inauguration of this University brings national education within the bounds of practical politics, and we are sure that its advocates will now be enabled to consider the educational programme and try their best to derive as much advantages as possible from their new powers with regard to education, at the same time they keep up their agitation for increased power.

"I am of opinion that we should try to derive as much advantage as possible from the Moslem University and prove that we can run this institution without external assistance. When we succeed in doing that we can next tackle the question of national education. If we can establish our prestige and the people approve of our work, they will support us in demanding further powers. This is the only way in which we can succeed. The Aligarh College is the outcome of our efforts extending over fifty years

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and this amount which we have spent over it is enormous. It has now developed into a University. To try to wreck it now would mean that we would recede from the position we have attained, and again traverse the same ground instead of manfully striving onwards so that we could make education truly national."

RESOLUTIONS

Resolutions thanking the Government for the grant of Muslim University Charter, and the assumption of the office of the Vice-Chancellor by Hon'ble Sir Raja Sahib of Mahmudabad were passed. It was also resolved to appoint a committee of official and non-official members of the Government of Central Province and Berar to study the backwardness of Muslims in education.

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THE THIRTY FIFTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT ALIGARH DECEMBER 27-29, 1922

PRESIDENT: KHAN BAHADUR MIAN SIR FAZL-I-HUSAIN BAR-AT-LAW KT; K.C.I.E., K.C.S.I.

Born, 1877; graduated from Government College Lahore, 1897; joined Cambridge and Gray's Inn and got Bar-at-Law 1901; returned home the same year and practised at Sialcot and Lahore 1905-1920; very active member of Anjuman-i-Himayat-i-Islam, delivered lectures on 'A Message from England', 'Mohammadan Regeneration' and 'Mohammadan Self Government' at the 17th, 18th and 19th anniversaries of the Anjuman, 1903, 1904, 1905 respectively; had been attached to Islamia College, Lahore in many responsible capacities; elected to many faculties of the Punjab University of which he was the Fellow; member Punjab Provincial Congress Committee Lahore, 1905; protested against the Rowlatt Bill; 1919; attended the Inaugural session of the Muslim League at Dacca, 1906; founded the Punjab Muslim League, 1906 but merged it with Sir Shafi's League next year; member Committee on the Council's Reform Scheme of Government of India; member committee to draft an address on the reform scheme for presentation to the Viceroy, 1908; member on almost every important committee on reforms; member Punjab legislative Council, 1916-20; protested against Sir Michael O' Dwyer's remarks that Indian were unfit for the representative institution, President Fifth Punjab Provincial Conference, Lahore

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1917; demanded the withdrawal of repressive policies of the Government; member of the Khilafat delegation to England, 1919; resigned from the League on differences; elected to Punjab Legislature Council several times as Independent Member; served as minister in many departments in the Punjab Government, member of Governor-General's Executive Council, 1925, 1929, 1930-35 etc.; member Indian Delegation to League of Nations Geneva, 1927; founded Unionist Party in the Punjab, 1923; rendered very valuable services to India and Muslim Community; Kt, 1925, K.C.I.E. 1929, K.C.S.I., 1932; died, 1936.

PRESIDENTIAL ADDRESS

Gentlemen,

It is customary on an occasion like the present one to begin by tendering, as in duty bound, heart-felt thanks for the honour conferred in being asked to preside over the deliberations of such an important body as this. Knowing the galaxy of great men who have worthily filled this place of honour, one cannot but feel proud of the privilege of occupying the presidential chair of this august assembly. So conscious was I of my own unworthiness that I could not have mustered sufficient courage to accept the office had the matter appeard to me in that light. The call, however, appealed to me as the call of duty to a soldier at a time of danger, and I could not therefore refuse it. During the last two years no meeting of the All-India Muhammadan Educational Conference was held, but these two years have been more eventful in the history of India than many a previous decade, and new and difficult problems have arisen, which await solution at your hands. The task of guiding deliberations of this year's Conference is one of special difficulty and I felt exceedingly diffident to my ability; but such as I am, I am here to do my little bit, more in the spirit of a soldier responding to the call of duty than of a leader fully confident of his powers. It will be my endeavour to appreciate all points of view, to place them before you for consideration, and to help you to make up your minds as to how salvation can be obtained; and it will be only through your co-operation that I hope I shall be able to discharge my onerous duties in a satisfactory manner.

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2. I am expected to deliver what is known as the Presidential Address. All of us feel that the preparation of the Presidential Address is a difficult task; but we seldom realise how hard it is till we have put our hand to it. Having done it once, we resolve not to place ourselves again in a similar predicament; but man is so frail by nature and the hold of destiny over him so strong that he soon forgets his troubles and places himself in fresh difficulties. My task is one of extreme difficulty. My illustrious predecessors, who delivered exhaustive addresses on Muslim education in India, have given expression to beautiful ideas in the choicest of language. It is impossible for me to improve upon their ideas or excel them in eloquence. A friend of mine suggested to me the device of making up my address by quotations from the addresses of my predecessors; but here again the task was not an easy one, for it would be invidious to choose where all is so choice. Moreover, the result would have been a mosaic architecture of bewildering beauty. Gentlemen, I have no intention of describing once more the glories of Islam. Nor is it my intention to present to you a canvas crowded with the figures of Muslim writers, philosophers and scientists. Nor again will it serve any useful purpose to recall the achievements of ancient seats of Muhammadan learning unrivalled for their universal fame. You have heard enough of Baghdad and Cordova to feel keenly for their decay. No Mussalman audience need be told of their great past.

Equally superfluous will it be for me to refer to the other theme already worn threadbare, the story of the ignominious present. The disagreeable picture of a destitute and despairing community, lacking self-reliance, going abegging in the name of its mighty past for concessions, for charity, has been drawn in strong colours, but perhaps in too strong colours to represent the reality. Had you placed reliance solely upon the helping hand either of your neighbours or of the authorities, you would have made no progress. However, do not despair of the blessings of God and, I may add, do not despair as long as you can rely upon yourselves. I have no desire to torture your feelings by drawing in lurid hues this horrid picture over again, partly because it has been presented to you long enough, but chiefly because I do not believe it represents the reality any longer.

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Then there is the subject of building up a national machinery, beginning with the village mosque, moving on to the District Anjuman and the Provincial Conference, and ending up with the All-India Muhammadan Educational Conference. This also has been done many times, but Presidential Addresses have not so far succeeded in creating workers.

3. Having mentioned the difficulties in my way, I must admit that in several respects the position is quite favourable. The world has but recently passed through tempestuous times; educational ideals and methods have been mercilessly handled; their reconstruction is engaging the best brains in all civilised countries; Muslims have everywhere undergone a terrible experience of anguish; while humanity, dissatisfied with the past and the present, is groping its way to the reconstruction of society and systems of government. Since the 33rd All-India Muhammadan Educational Conference met in December 1919, new educational ideals and methods have been devised and developed. The non-co-operation movement has forcibly impeached old ideals and methods. The Reforms Scheme has been actually enforced and education is now a transferred and provincial subject. Power has passed out of the hands of the individual ruler of a province and of the Government of India into those of the local legislatures, and this transfer of power has given rise to difficult and delicate problems, which need a careful and laborious study. Your own constitution, *i. e.*, the constitution of the All-India Muhammadan Educational Conference, has also been subjected to criticism and the point has been raised whether we should continue to hold "national melas" or whether time has not come for convening only business-like meetings of practical workers in the educational field. When after these two or three eventful years, a meeting of the votaries at the shrine of education had to be held, what was more natural than that they should feel attracted to Aligarh, where their movement had originated ?

4. Out of the controversy that has recently raged round the educational problem, no point emerges more clear and distinct than the influence of the non-co-operation movement on the ideals and methods of education in India. This is an interesting and even exciting problem and needs one of greater ability and

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maturer experience than myself to deal with; but my solace is that

"When God puts a burden on you. He puts His own arm underneath."

The idea of non-co-operation was first started in 1919 and it was extended to the sphere of education in Aug. 1920. This aspect of the movement can be easily divided into two parts, critical and constructive. So far as the first stage is concerned, the movement attacked the existing system of education and made much capital by pointing out its dead uniformity and mechanical nature. All were educated as if they were a herd of sheep. The system admitted of no individuality, no originality. It was also pointed out that the education imparted was not national but foreign, that the culture spread was not of the East but of the West, that religious colouring was lacking and that education was godless. It was argued that the courses of study were too literary and theoretical, that the spirit of enquiry was absent and that the whole system developed a slave mentality. As regards the methods adopted to enforce the system, it was contended that the examinations were their curse and that the authorities had entirely failed to produce good teachers or give mass education. There is a great deal to be said for this criticism. The system in vogue was a human system and therefore admitted of improvement. Some of its defects had been pointed out long before the new school of thought came into existence, while no inconsiderable portion of the criticism applies to the educational systems of all countries, including the self-governing ones. Some of the defects on which the non-cooperators wax eloquent are defects that are inseparable from the very idea of systematising education. The Nizamiya system suffered from the defect of turning out one brand of students and crushing all independence or originality. The Western Universities are not proof against the criticism. Examinations are a nuisance, but then no country has yet been able to get rid of the nuisance. There are other defects which are no doubt peculiar to the system prevailing in India, but some of them are inherent in the peculiar conditions of our country. Our system of education is, to a certain extent, foreign, but do we not know the difficulties against which we have to contend as soon as we turn vernacularists ? There are so many

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vernaculars, and the champions of each are bent upon pressing the claims of their own. Then our system of education is godless, but it is so not as a matter of choice but of necessity, as none of the sects will agree to a wrong; 'god' being allowed to preside over their devotions, while arrangements to impart religious instruction involve many sectarian disputes and a heavy financial outlay. Finally, there are defects which are removable to a certain extent. The system has been far too literary. Many an educationist has tried to make it more vocational, but he has received scant support from the people, with the result that attempts at making the system more vocational have not succeeded as well as they deserved. A great deal has been said about the slave mentality, but even when we are in a critical mood, we should be just. English history and English literature do not develop a slave mentality, and those who have received Western education in Indian schools have not developed such a mentality. On the other hand, they have shown marked independence of thought, even to a fault. As to the failure of the system to give mass education, no one can say that this is not true; but those who have attempted practical work in this line realise that the problem bristles with difficulties and that without extensive propaganda work, a crop of trained teachers and very large funds at one's disposal it is impossible to fight ignorance successfully. The non-cooperation movement in matters educational has, therefore, so far as its critical aspect is concerned, achieved a great deal in focussing the attention of people on their educational problems and in bringing to light the deficiencies of the existing system. It has done extremely useful critical work which must precede all reform, and to that extent every lover of education and every worker in its cause must gratefully acknowledge the value of the spade-work that has been accomplished by our non-cooperating friends.

5. What is wanted is free and compulsory primary education for the masses, which will raise the economic value of the individual, make him more productive and enable him to live a healthier and happier life. Primary education should be made national in the sense that it should include the teaching of simple civics to the pupil and see that it does not remain godless. The aim in the secondary stage of education should be the development not only of a strong intellect but also a robust moral character. On the practical side secondary education should be

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more vocational than at present. When we come to the collegiate stage, we should by all means see that education is national, that the spirit of enquiry is fostered, that correct ideals of education are placed before the student and that the colleges are not slavish imitations of the West but are, on the other hand, able to evolve Indian nationalism, develop Indian culture and work out the best and noblest ideals of education. With education very largely a transferred subject, let us manfully grapple with its problems. These are the problems which no country, no nation, has yet solved to its entire satisfaction. Greece in its palmy days attempted to solve the problem of mass education and achieved marvellous success. However, the last word on the subject has not yet been said. Ancient Indian civilisation too must have attempted a solution, but we know that the Brahmanical cult effectively restricted the circle of literacy in this country. In modern times, England, America and Germany have done their best; but those who carefully study the problems with which these countries are grappling to-day realise how far they still are from having reached the goal in view. It is only just to the past to admit that a great deal has been achieved, but it is also fair to our non-cooperating friends to recognise that as yet we have but touched the fringe of the educational problem and still greater efforts are needed to make a satisfactory progress.

6. What has been the output of the constructive work of the non-cooperation movement in the domain of education ? This can be divided under two heads. Firstly, destructive work, *i.e.*, damaging existing institutions and taking away pupils from schools and colleges. It cannot be said that much success has been achieved in this direction, and such success as has been achieved is largely confined to the Muslim response to the movement. Secondly, constructive work in the sense of supplying institutions to educate the students whom the movement has taken away from existing schools and colleges. The only work, so far as one can see, consists in destructive criticism of the existing system; but when it comes to practice, as distinct from precept or theory, the output is nil. Much has been said of a national system of education, but there is no well thought-out scheme of studies placed before the public for discussion and consideration. A great deal of valuable criticism has been levelled at the present system of examinations, but the only examinations held by the National

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University authorities in the Punjab have been slavish imitations of the Punjab University. One might, therefore, legitimately hold that while, on the whole, the movement has been useful in making educationists turn their attention to the necessity of improving the system, it has done nothing in the way of either presenting a scheme of studies which could be called more national than the schemes prescribed by the Indian Universities or justifying its claims by placing before the public a model national school, college or university. It must be recognised that the movement cannot rightly be blamed for having failed to do this. Schools, colleges and universities cannot be created in a couple of years with the magician's wand, though according to our non-cooperating friends it is possible to establish complete Swaraj within a few months. The failure of the movement to give a practical shape to its doctrines through an institution can be attributed to lack of time and funds. It should also be conceded that during war-times the peaceful occupations of developing education can hardly be pursued.

7. As I have already hinted, the non-cooperation movement has done greater harm to Muslim institutions than to others. As a destructive movement it has spent its force and it has to its credit many a young man's ruined career—though in many cases the damage is not beyond redemption. If our non-cooperating friends were to do honest constructive work, formulate their ideals, put them into practice and show to the public carefully matured schemes of education embodied in working institutions, one would welcome their educational efforts, for there is room for enterprise in the educational line more than in any other.

8. Curiously enough, the non-cooperation movement has synchronised with the establishment of the Aligarh University. The Aligarh movement has a glorious past. The name of its founder, the great Sir Syed Ahmad Khan, the Grand Old Man of Muslim India, will ever be remembered as that of a national benefactor who in days when ignorance, gloom and despair pervaded Muslim society kindled the torch of education to dissipate the darkness of ages. May his soul rest in peace is the prayer which issues forth from millions of grateful Muslim hearts. Magnificent as has been the past of the Aligarh movement, correspondingly heavy is the responsibility that has devolved

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upon those who have to run the University. It needs a gigantic effort on the part of the entire community to make a success of this noble scheme, it needs very large funds, it needs a host of selfless workers, it needs great caution in choosing your men, and it needs no small trust to be reposed in them after you have chosen them. The constitution affords wide scope for all honest workers to work out the community's salvation. No doubt, there are obstacles, there are difficulties, in the way of success, but I claim that they are not insurmountable. It is for the University to show what can be done to disseminate the knowledge of Islamic history and Islamic theology. It rests with the University to serve the cause of Indian nationalism by devoting itself to the study of the Islamic period of Indian history. The enemies of Indian nationalism have gone the wrong way in fostering a narrow nationalism based on the hatred of the "alien," be he an Arab or a Persian, a Khilji or an Afghan, a Mughal or a Britisher. Nothing can be more fatal to the cause of Indian nationalism than this short-sighted policy. It is for you to counteract such narrow disruptive tendencies of mistaken nationalism and evolve a truer ideal that will be broad-bottomed enough to take within its fold all those who belong to the motherland and are prepared to serve its cause with sincere devotion.

9. I mentioned the Indian Reforms Scheme as having given birth to several new problems of vital importance. All local Governments are making strenuous efforts to solve the problem of primary education. We are all agreed that it should not be devoid of religious instruction. We are all agreed that religious instruction cannot be imparted at the homes of the pupils. It is for you to consider how religious instruction can be given through the primary schools started by the local bodies. It is for you to decide whether you will undertake the work of imparting primary education as private enterprise subsidised by local bodies or whether you will be content with simply doing propaganda work in order to assist local bodies in this task.

Then there is the thorny question of grant-in-aid to private institutions. It has been felt by many that the general tendency is to so regulate social affairs as to enable the rich to grow richer and to let the poor become poorer, and it is argued that the systems of grant-in-aid prevailing in the different provinces promote a

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similar result. If the Great War I has taught anything, it has taught all those who care to learn from bitter experience that it is one of the fore most duties of the State to prevent the poor becoming poorer and the ignorant becoming more ignorant. Not only is it the duty of a temporal State, but from a religious point of view it is the duty of every human being, to do the best in helping the poor to grow less poor and in enabling the ignorant to grow less ignorant, and those who are wedded to democratic ideals ask for the system of grants-in-aid to be so worked as to lessen as far as possible the gulfs that separate different Strata of society from one another. The problem is full of difficulties and requires the most careful consideration at the hands of all who are interested in education.

Then there are the usual problems of vocational education and the constitution of Universities. On these you will no doubt formulate your views with the care and authority which belong to a representative body like yours.

10. I would now take up a matter that has for some time past engaged my earnest attention. This is the problem of adult education. We have been concerning ourselves with primary education which affects children between the ages of 5 and say 10 or 11, while secondary education takes up education between the ages of say 10 and 16, the scholars at this age constituting a small percentage of the population of that age. Collegiate education takes a pupil on to the age of 21 or 22. But what about those who are too old for compulsory primary education and too poor to benefit by the arrangements made for secondary and higher education, men between the ages of 16 and 60? Are they to be neglected? In most cases they lack even the rudiments of religious education. Does not the State owe an obligation to them? Do you not as Muslims owe a duty to your brethren to shed a ray of knowledge on their dark and barren lives ? Doubtless, you are familiar with the schemes of night schools to impart literacy to these classes but I feel that it is not possible to open such a large number of night schools as to make the whole of this class literate. The other method, however, of giving informing talks to people in the evenings or at a time when they can be found unoccupied is one of great benefit. If a communal institution like yours takes up this task as an educational measure cohering both religious

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and ordinary education, I see great possibilities of beneficent work which will redound to your credit. This is the one way in which you can approach the masses and not only approach them but help to make them happier and better citizens. The present is not the time to go into details, but I trust Indian Muslims will not neglect this exceedingly useful branch of education.

11. It will thus appear that most of the educational work to be done has to be performed in the provinces and under the authority of the local legislatures. Hence the importance of provincial organizations. But this does not mean that an all-India Muslim institution is no longer required. I believe it is required now more than ever. It is required to enable the workers in the different provinces to meet together, discuss their respective programmes, mature principles of wide and general applicability and return to their charges better equipped after careful deliberation at an all-India consultative meeting.

12. Gentlemen, we are privileged to live in stirring times, when the success or failure of movements is being forged from day to day, when fresh and strenuous efforts are being made towards the attainment of particular goals. It is imperative that we too should see where we stand, what we aim at and what are the means to achieve our objects. It is necessary to take a bird's eye view of our past efforts to enable us to harmonize with them schemes for the future. It is not necessary to go farther back than the time when political power passed from the nerveless hands of the Muslim administrators of India. At that time Muslims in India were a disorganised body ignorant and incapable of looking after themselves, because the Muslim masses were neglected by their Muslim rulers, who were occupied with state-craft, keen on the study of Indian literature and Indian fine arts and keen on leaving behind beautiful gems of architecture, but hopelessly indifferent towards the duty of carrying the masses with them and themselves studying world problems and infusing the spirit of the age in their co-religionists and subjects. The result was inevitable. They lost their empire and with it the Mussalmans lost power and prestige. Then the Indian Mutiny came and went. The Muslims suffered heavily and found themselves stranded, and gradually slided into the policy of relying upon official support.

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13. The student world of the last few years of the 19th and 20th centuries has been burning with zeal and eagerness to cast off the lethargy from which their community suffered and to place it on the high road to advancement. As was to be expected, some of us have tried one path and others have tried other paths. Our objective, however, has been the same, and I have no doubt we are all marching through different paths and different roads to reach the same place. Some of us may have struck the wrong path and may feel stranded; others may be lured into the high road which they believe is leading to the right goal but which may be leading them away from it. I am, however, convinced that though some may have committed errors of judgment, the objective of all has been the same. May God help us to conserve our national energy and not to fritter it away in pursuing paths which lead not to glory. As it is, there is not too much of national energy and we can ill afford to waste any; but if we are so fortunate as to unite the various currents into one stream, well-guided the current may sweep aside all obstacles and enable us not only to attain our rightful position in the country but also contribute towards its enrichment. It will be seen that the true spirit of the Muslim movement during the last score of years has been critical in the sense that the policy of going abegging for symapthy, for special help, for privileged treatment, has brought insignificant gains to the movement and has tended to adversely affect its national character. The situation has thus forced on us the necessity of adopting a different policy.

14. The last decade may be said to be a decade of co-operation with sister communities. The Great War, · with the share of the Turkish Empire in it and the problems of the political advancement of India, has tended to promote the cause of mutual good-will among the peoples of this country. Eminent Indian patriots devoted themselves to the accomplishment of this task, so worthy of a great country and a great nation. The first underlying principle was that we must build up a nation and weld together various communities to make up one national whole. It was realised that these communities differed in many things, diversity of religious belief and social custom being the most prominent of their differences, and the only way to bring them together was to give them a programme whereby each

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community might gain by being a partner in the *jehad* for self-emancipation. It was fully realised that unless we evolve a national character which looks to the good of the whole and to the good of the part as a part of the whole, no real and lasting progress in the search for self-emancipation can take place.

The other fundamental principle was that the dignity of the individual should be restored, the birthright of mankind. This is the spirit of the age. It was the spirit of the age just before the War, and the War gave it a clearer significance. I claim, gentlemen, that the spirit of the age which became manifest since the beginning of the 20th century was a reaction against the individualism of the last quarter of the 19th century. The spirit of the age was the means between the two extremes of communism or bolshevism, on the one hand, and capitalism of the modern civilised society of the West and the new world, on the other. Islam stands for a healthy democracy, which considers the individual soul as a sacred entity that is yet conditional upon the existence of society. While educated India found itself admiring the bolshevik tendencies of neighbouring countries, India as a whole was too closely wedded to the capitalism of an old and conservative society and the modern civilisation of the West to be really affected thereby. The movement, however, gave a distinctly democratic tone to the political ideals of India, but did no more than that.

Another basic principle was that no country can achieve greatness unless the various communities which are its component parts occupy more or less the same level of advancement and no community can take its rightful share in the development and administration of its motherland unless it has worked for it, unless it is well educated and unless it has the right ideals of education. In fact, no community, even if it is given all the rights and privileges and all the share it desires in the administration of the country, can use them to the best advantage of the country or of itself, unless it has the right ideals, the right principles and the right methods of work.

گرفتم آنکه بشتم دهند بے طاعت

قبول کردن ورفتن نه شرط انصاف است

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To sum up, Indian nationality claims, firstly, that every community shall make an effort to be able to do its duty by taking part efficiently in its administration. Secondly, every community shall so behave itself as to let other communities enjoy their rightful share and not unsurp their share or refuse to surrender it when called upon to do so. It is clear that Mother India claims not life but the sacrifice of small interests for the general welfare of the whole. These were the principles on which the great and self-sacrificing patriots of all communities were agreed. The spirit of the age got hold of them and welded them together, so that distinctions of communities disappeared and the good of each community was recognised as being consistent with the good of the whole nation. There were no inter-communal bickerings, no rivalries, no jealousies. The spirit of the age was such that sister communities offered their services to each other without claims being put forward. It was in this spirit that 60 per cent. Muslim Bengal agreed to have a representation to the extent of only 40 per cent, and 56 per cent. Punjab agreed to have a representation to the extent of only 50 per cent. Thus the only two provinces where the Muslim population was in a majority agreed in one case to be a minority and in the other case to surrender their majority. That was the spirit of the nation-builders, that was the spirit which is the greatest boon that God can bestow upon a country that is in the making.

When the first instalment of the long expected Reforms came, there was, unfortunately for the country, a division in the camp of the national workers. Some of our friends, including those who had perhaps worked the hardest in the cause of their country, non-cooperated, and others who had also worked in the cause of their country and co-operated were left to face those who had either not worked in the cause of their country or were not imbued with the high principles that uplift men from narrowness and selfishness. The task of the nationalists who had entered the Councils was an exceedingly difficult one. Not only were they torn from their brethren for whom they entertained the highest respect and the greatest consideration, but they were to work with those who were not actuated by the same high principles that had lifted them and their co-workers in the past to higher spheres of action. The result was a foregone conclusion. The two sets of people were working on different planes. One set were

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working on the principles to which they and their co-workers had agreed when working for the Reforms, *i.e.*, the uplift of the backward communities till they came to occupy the same level as the more advanced communities, so that all communities might feel equally interested in obtaining a further advance in the Reforms and, in the struggle for full and complete self-government, no community might be left behind and prove a hindrance to its sister communities. Any action taken in order to get a community more keenly interested in the administration of the country than it has been hitherto, though really a step towards nation-building, was, however, misunderstood by those who had neither loved emancipation nor laboured to achieve it. Such has been the story of the misunderstandings which have tended to mar the progress of nation-building and hindered the establishment of a good relationship that would enable all communities to march shoulder to shoulder in the pursuit of freedom. These are points which should be well understood, so that misunderstandings may not place obstacles in the path of self-government. Let a lesson be learnt thoroughly—you have to depend on *your* own self in working your way up to your rightful position.

"I hold that it becomes no man to nurse despair,
But in the teeth of clench'd antogonisms.
To follow up the worthiest till he die."

15. What are the correct ideals that the Indian Muslims should place before themselves in their educational programme and what are the methods by which those ideals can be translated into facts? I should like to make it quite clear that what the Indian Mussalmans want is fair treatment and bare justice. They do not want to be given a share in the administration for which they are not fully equipped. They do not want to be placed in charge of difficult and delicate offices if they are not thoroughly qualified for them. Their grievance in the past and at present is that the door of many an office is shut in their face, not because they are not qualified for it, but because they lack the influence to open it and that in many cases, having entered an office and though fully fitted to perform efficiently its duties, they are hounded out of it because they are Muslims. How far these two grievances are well-founded, each one of you can state either from personal experience

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or from trustworthy information obtained; but if there is any truth in them, it is in the interests of the country as a whole that such grievances should be forthwith removed. Remember, no administration can prosper and no country can achieve greatness where a large and important community, having thrown aside its ignorance and lethargy in an enthusiastic and zealous mood to recover its glory and greatness, is subjected to such a treatment at the hands of a sister community or the powers-that-be. Let it be made clear to all whom it may concern that the Muslim claim is, not for spoon-feeding, for being let into posts and offices for which they are not qualified or which they cannot occupy as efficiently as the members of any other community, but for not being kept out on the ground that they are Mussalmans. Unfortunately, the Muslim community feels that such is actually the case in many places. Then there are parts in the machinery of administration to which admission is obtained by election. Indian Muslims claim a representation on these institutions by virtue of their vested interests and by virtue of their ability to take part in the institutions with as much success as the members of any other Community. Because the number of educated people among them is not as large as of the sister communities they are at present being kept out of them. Their contention is that it is not necessary to have a very large percentage of educated people in order to supply, say, a dozen men to work on these bodies. A dozen men can be selected as well out of 60 as out of 100, and if these bodies want efficient working, and if a dozen good and efficient men out of 60 are forthcoming, they should not be kept out. These are, however, matters of detail and the claim of the Indian Mussalman is that in the sacred scheme of higher education he seeks entrance not to lower efficiency but to increase it, not to damage the cause of justice but to promote the cause of fairness. He feels that too often he is left out not because his rival is likely to be more efficient but because the latter commands a larger influence with those with whom the selection lies. This grievance may be well-founded or it may not be well-founded. It is for you to judge of it from your personal experience and other reliable information. At times high sounding platitudes, resonant of unimpeachable justice and unrivalled wisdom, are enunciated to the effect that the sacred shrine of a University should not recognise distinctions of caste or creed; but is it not curious that these very august bodies

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simultaneously insist upon Indianising the staff, and was it not in one of them that a Muslim student who wanted to quench his thirst for Sanskrit was refused instruction because he was a Mussalman ? How does this compare with the days when, centuries back, an al-Beruni could master the wisdom of ancient India and hosts of Muslim scholars drank freely at the springs of wisdom and learning in Bharat ?

16. Returning now to the educational ideals of the Indian Mussalmans, there are five points on which I want to lay some stress. No principle of Muslim education in India or elsewhere can transcend in importance the principle of the Unity of God. Islam came to India to preach the Unity of God. It achieved remarkable success. It succeeded so well that the doctrine of the Unity of God now finds many a votary among several sects of Hinduism. In their teachings saints like Kabir and Guru Nanak attached special value to the Unity of God. Even the Christian world with its trinity is prepared to reduce it to unity, and we see that the principle of the Unity of God to-day holds a stronger position in the world than it did before. Every system of Muslim education in India must keep in the very forefront of its programme the inculcation of the principle of the Unity of God.

The next important item relates to the most profound influence of Islam on the whole world in moulding the relations of men towards each other. The mission of Islam is to insist upon the principle of the brotherhood of man. Human souls are from God. There is a bit of God in each man and it follows that the various bits constitute one brotherhood. There are no untouchables in Islam. Gentlemen, you have failed to take this message of the brotherhood of man to your fellow-countrymen in India. The existence of millions of untouchables in this country may or may not be a disgrace to Hinduism, but it is certainly a blot on the fair name of Islam. Hinduism may find shelter under its faith, which considers certain people as untouchables, and the Hindus may plead that their religion does not allow them to take the untouchables within their fold; but can you plead the same justification ? You know full well that no human being is or can be untouchable. Have you taken the blessings of the Unity of God and the message of your Prophet to the millions of your fellow-brethren in India, who might be permanent out castes for

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others but who are your equals in the eye of God and the Prophet the moment they accept His message ? Have you not allowed millions of them to die feeling that they are untouchables ? You and your forefathers have to render account to God for their slackness in not offering these poor human souls your brotherhood, to which they were entitled. After the creed of the Unity of God and the Prophethood of His Messenger, the second great plank of your platform is the brotherhood of all men, a brotherhood that gets cemented by their becoming Mussalmans. This doctrine of practical equality and fraternity must form an essential item in your educational programme.

بنازم به بزم محبت که آنجا

گدائے بشاهے مقابل نشیند

The third ideal of Islamic education is, remember, not the power to make a comfortable living for oneself but the privilege to render service to others. The ideal of Islamic education is not to assume a position of arrogance, of superiority, with a view to rule over others, but the ideal is one of the humble service of less fortunate brethren with a view to give them that sympathy, that love, that fellow-feeling which is the salt of life on this earth. An important ideal of Islamic education is that its votaries shall go forth into the world, carrying with them the humble resolve to serve their fellow beings. "Hold up the weak, heal the sick, bind the broken, bring back the outcaste, seek the lost."

The fourth ideal is to develop the culture of the Orient. It is the principle of democracy, this sacredness of the individual as a part of society. You may not bend your knees to an emperor because he is an emperor, but as the administrator of society of which you are a part, the head of your social organism is entitled to your submission as long as submission to him does not clash with the rest of your ideals. In the culture of the Orient is included sympathy with, insight into and appreciation of the ancient culture of India, which is as much your heritage as is Mughal culture the heritage of modern India.

Fifthly, yours is the ideal of the service of the Motherland. India is yours no less than you are of India. India cannot be a great India without you and you yourselves cannot attain to

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greatness without first making India great. But with this Indian patriotism, which you should cherish, which you should make a part of your creed, which your children should imbibe with the air they breathe, the milk they drink and the food they eat, it must be remembered that you are a part of the great Islamic brotherhood of the whole world. The message you have for the world is a message which has to be delivered not only in India but also outside India, and the votaries and missionaries of the faith of Islam, wherever they are, be it in Europe or America, in China or Africa, are your brethren. Remember that this is not a dual allegiance, as some may think. As things are, India's greatness is conditional upon your advancement and your co-operation with sister communities. Your greatness is India's greatness, and, as has been said by one of India's noblest sons, "a great and free India is necessary for a great and independent Islamic Power and a great and independent Islamic Power is necessary for the greatness and independence of India". Which one will come first and which afterwards it is difficult to say, and it may be that in their own time both of them will come together.

17. How are these educational ideals to be then realised ? You are no doubt familiar with elaborate schemes on the subject. Some begin with the mosque in the village as a unit and work up to an all-India Muhammadan institution at the top, while I have seen others beginning with the top and working down to the mosque. These are all fantasies of either young enthusiasts who have not learnt by experience or the result of the meditations of arm-chair philosophers. As one who has walked the streets to collect a few pice for a local Islamic institution and who has passed through the stages of a young enthusiast as well, I have no hallucinations on the subject. We cannot afford a whole-time paid agency to work from top to bottom. We have found that honorary agency, even when inspired by the highest motives, is lacking in energy and supervision. What has to be done—who is to work ? It seems to me that the combination of the two, the honorary agency and the paid agency, is inevitable. As the number of our young men grows, we shall find them coming out to shoulder the burden. We need whole-time men in the interests of the continuity of the movement.

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They will be our steel-frame, but by far the largest number of workers will have to be young men, who by agreement are going to put in two or three years of their early lives in this work, and then we shall have a large number of men to work locally.

18. Gentlemen, I pin my faith to the student of to-day who is to be the leader of to-morrow. It is in no spirit of arrogance or pride that I claim that the student of yesterday who is working the movement to-day is not the denationalised or the Westernised man that some ungenerous critics allege him to be. He is imbued with the zeal which is one of the most precious gifts of divine benefaction for human beings. He is fired by the ideals which are noble as noble can be. He is ready to serve and suffer as any one who has eyes can see. The student of to-day has all these merits in a high degree. The Islamic movement of to-day is richer, fuller, stronger, nobler than that of yesterday. It is not perhaps as well controlled, as well disciplined, as that of yesterday, but there is magnetism abroad, there is zeal, enthusiasm, and the will to serve.

"On bravely through the sunshine and the showers!
Time hath his work to do, and we have ours."

Will all this divine energy be absorbed by the sands or will the various currents join in one fertilizing stream ? From what I know of the youth-best I look forward to India leading a fuller, nobler and happier life. Muslim India is part and parcel of this country, contributing to the greatness of India, finding immeasurable happiness in serving India and obtaining glory for India. To show that this dream of mine is true rests with those who have to mould the student world of today, and with the student world itself which has to mould the destinies of the India of to-morrow. If my mind is as sensitive to the touch of the Muslim spirit pervading India today as it ought to be, I have no cause for anxiety. I feel the pulse of Muslim India beating full and strong. I feel the Muslim ideals advancing. I feel the Muslim youth self-reliant, hopeful, ready to serve the cause of his country and his community. He will have to keep himself well under control. He has just been awakened from his sleep. His share of the work in the past has been done by the members of sister communities. If he does not find them ready to admit him into partnership in the service of his country, let him neither lose heart nor get angry, for

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with perseverance and determination, he will soon gain his rightful position, and the time is not far when, having come into his own, he, hand in hand with the workers of sister communities, will march forward till the goal is achieved and -Mother India stands revealed, free and yet tied in silken bonds of friendship to the British Empire as well as to free and independent Khilafat.

"Is it a dream ? Let us shape it into action, Mighty with truth's irresistible strength,

Bold with the courage that fears no distraction. Shall we not climb to the vision at length ?"

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22

THE THIRTY SIXTH MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT ALIGARH DECEMBER 26-31, 1923

PRESIDENT : HON'BLE SAHIBZADA AFTAB AHMAD KHAN, BAR-AT-LAW

Born at Kunjpura, District Karnal, 1867; educated at M.A.O. College Aligarh; graduated from Cambridge and Bar-at-law from Inner Temple, 1894; Sir Syed greatly influenced him and he settled down at Aligarh and practised law; staunchest supporter of the Aligarh Movement; Trustee, M.A.O. College, Aligarh, 1897; member of almost every committee of the College; Hon. Joint Secretary All-India Mohammadan Educational Conference 1905-17; initiated the Sir Syed Memorial Fund, 1898; and succeeded in collecting a lot of funds; signatory to the Muslim Address to the Viceory, Lord Minto, 1906; participated in the inaugural session of the All-India Muslim League, at Dacca, December 1906; actively participated in Leagues work and attended its sessions; member of the Muslim University movement committee and associations; member U.P. Legislative Council, 1909; member of the Secretary of States Council in London, 1917; represented Indian Muslims at the Paris Conference, 1919; Vice-Chancellor Aligarh Muslim University, 1923 -26; always thought of Muslim education and did whatever lay in his power to uplift them from the intellectual morass in which they had fallen; chaired the All-India Mohammadan Educational Conference held at Aligarh 1923; member Muslim Deputation to U.P. Government to submit

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Muslim grievances regarding their educational backwardness; President U.P. Muslim Educational Conference, Allahabad, 1925; died, 1930.

PRESIDENTIAL ADDRESS

Gentlemen,

First of all I must thank you, humbly and respectfully, for the honour you have done me by electing me as President of this year's Session of the All India Muhammadan Educational Conference. At the same time let me tell you frankly that I felt much more at home in the position of a humble servant of this organisation than I do now in the chair where your kindness has placed me on this occasion. As you know it has been my lot to have served this National Institution for a number of years as its Honorary Joint Secretary, and to have taken part in the selection and election of a number of those distinguished gentlemen who have adorned this chair in the past, but it had never occurred to me that a time would come when I myself should be subject to the same operation and called upon to preside over the deliberations of this assembly. However, that has now come to pass and I am at your service in my new capacity. I hope and trust that you will do me the favour of listening to what I have to say with that patience and indulgence which have always characterised the audience at the meetings of this Conference.

THE EDUCATIONAL PROBLEM

Gentlemen ! As President of this Educational Conference it is my duty to say something about the problem of Education in general, and of that of Musalmans in particular, but as you know so much has already been said and written on this subject that it is hardly possible to say any thing new or worthy of your attention and consideration. However, the events of the past few years and the crisis through which our community has passed render it necessary to remind ourselves once more of those facts and principles which have shaped our past, are governing our present, and are bound to influence our future. I am one of those who held it, as an unshakable conviction, that our whole future depends upon the manner in which and the extent to which we shall solve our Educational Problem. Whatever be the situation

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in this country or in the world, whatever be the changes in the policy of the Government or in the attitude of other communities, whatever be the fate of Musalmans here or elsewhere, our educational programme and its execution should, under no circumstances, be permitted to be upset or interrupted in any way. That such has not been the case is evident from the events of the last few years, when not only the fruits of years of educational effort were put in serious jeopardy but the whole movement was thrown back for at least a generation. It is indeed remarkable that just at the time when the dawn of new conditions in India, as a result of the war and the new reforms, had created a fresh and further demand for education and higher qualifications, a section of the Indian Musalmans not only stopped the energetic pursuit of their educational ideals but actually put them, aside, and adopted an attitude, not only of coldness and indifference, but even of hostility, towards their cherished institutions-institutions which had engaged the best energies and the keenest interest of the community for over half a century. This is a question which calls for careful consideration and re-examination of our present position, and of our future prospects, and, with your permission, I shall endeavour to do so,

THE WORK OF SIR SYED

Gentlemen! it is a sad irony of fate that in spite of the Herculean efforts which the late Sir Syed Ahmad Khan, the greatest public leader the Indian Musalmans have ever produced, made for more than half a century in the cause of education and his community, we are still in an unsettled state of mind with regard to the most vital problems which confront us in this age and country. It is indeed heart rending to see how Sir Syed and his work have been forgotten by those for whom he dedicated his whole life and energy, and for whose guidance and inspiration he had bequeathed a vast heritage of great example and undying achievement. I trust I need make no apology for taking up some of your time in a brief reference to some of those services for which Sir Syed's name will ever be enrolled among the great benefactors of humanity. To try to restore Sir Syed's memory in the minds and estimation of our younger generation is, to my mind, a real service to the cause of education in India, because he

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was the personification of all that was real and vital in the reform and educational movement of be Nineteenth Century.

Sir Syed's public life covered a large portion of the last century-it commenced about 1837 and continued up to the time of his death in 1898. It is not my purpose, nor it is necessary on an occasion such as this, to go into the details of his life and work. He was a giant both in mind and body, and his all embracing activities comprehended practically every side and aspect of the Indian problem. His services in the field of constitutional and political reform, his heroic efforts in the service and defence of Islam, his immortal contribution to the educational advance of his country and community, his labours in the domain of social reform and literature, and his memorable services to journalism and the Urdu language, all these and others fill the story of a public life which covered a period of more than sixty years. But there were two central purposes which inspired all that he did thoughout his long life; his intense love for Islam, and his devoted zeal in the cause of his motherland.

Sir Syed is generally recognised as a great Muslim leader but his title to be reckoned as a great leader and benefactor of the whole country is not as generally and fully acknolwdged as, in my opinion, it should be. The fact is that up to 1870 his public efforts and activities in the field of politics education, and learning were carried on in the interest and on behalf of the people of India as a whole without any distinction of race or community. This will be clear from a brief reference to only a few facts bearing on this point. In 1858 he established a School at Moradabad, and in 1863 a College at Ghazipur for the education of both Hindu and Muslim children and boys. In 1864 he started the Scientific Society for translating Scientific books, and in 1866 he initiated and led the movement which resulted in the establishment, by the Provincial Government, of District Advisory Committees, consisting of non-official Indians, to advise the authorities in educational matters. Both the society and the movement were national in character and they consisted of Hindu, Muslim, and European members with aims and objects common to all citizens of the country. In 1866 he started the British India Association, consisting of Hindu, Muslim, and European members with the object of bringing Indian grievances and matters directly before

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the British Parliament. Thus, Sir Syed was the first Indian leader who established educational institutions, and started social, literary, and political associations which were national in character, and were for the good of the people.

The part which Sir Syed played in the political emancipation of country calls for fuller consideration and explanation, as it appears to have been misunderstood, and even misrepresented, by certain sections of our countrymen; and as such misapprehension of his political views has led a number of people not only to misunderstand but even to discredit his educational movement and work, it is necessary to dissipate such misconceptions and wrong notions which, have done no little harm to the cause of education in our community. I think it will be generally conceded that after all the political upheaval and agitation in this country, there are two lessons which stand out foremost in the whole field of politics, namely, that the attainment of Swaraj is the highest political ideal, and that the Hindu-Muslim unity is the most essential condition for the attainment of this ideal.

SIR SYED'S WRITINGS

You know, Gentlemen, that our leader Sir Syed was the first Indian who conceived the idea, demanded the concession and secured the grant of the first rudiments, of Swaraj in this country. It was he who first realised the need and importance of Hindu-Muslim unity, and preached it at a time in a manner and in language which have now become classic, and it is only fair to acknowledge that whoever may ultimately succeed in accomplishing the final stages of Swaraj, the glory of being the first advocate of representative Government in India must ever belong to Sir Syed, who fought the people's battle at a time when martial law and the gallows were ready for any one who risked the displeasure or suspicion of the governing class of this country. It was soon after 1857 that Sir Syed wrote his famous book *The Causes of the Indian Revolt,* in which he boldly discussed all the causes to which the outbreak was attributed, such as the Russian and Persian intrigues, the Annexation of Oudh, the preaching of Jehad, etc., etc all these he carefully examined and rejected as insufficient to account for such a catastrophe. His well reasoned

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and definite conclusion was that "The non-admission of a native as a member into the Legislative Council was the original cause of the outbreak."

Just listen to what Sir Syed said in this book sixty-five years ago, "Most men, I believe, agree in thinking that it is highly conducive to the welfare and prosperity of Government—indeed, is essential to its stability—that the people should have a voice in councils. The voice of the people can alone check errors in the bud, and warn us of dangers before they burst upon and destroy us.....This voice can never be heard, and this security never acquired, unless the people are allowed to share in the consultation of the Government. The men who have ruled India should never have forgotten that they were here in the position of foreigners-that they differed from its natives in religion, in customs, in habits of life and thought. The security of a Government is founded on its knowledge of the character of the governed as well as on its careful observance of their rights and privileges .... It is to these differences of thought and customs that the laws must be adapted, for they cannot be adapted to the law.....From the beginning of things to disregard these has been to disregard the nature of man, and the neglect of them has ever been the cause of universal discontent." After referring to the various causes which had created discontent before the mutiny in India, he proceeded: "At last came the time when all men looked upon the English Government as slow poison, a rope of sand, a treacherous flame of fire.....When the governors and the governed occupy relatively such a position as this, what hope is there of loyalty or good will?"

It is sufficient to add that it was not long before his great effort bore fruit, and, as a direct result of Sir Syed's advocacy, the first, Indian Member was appointed to the Legislative Council in 1860. I may also tell you that, when I met the late Mr. A. O. Hume, the father of the Indian National Congress, in England in 1892, he told me that it was Sir Syed's book, *The Causes of the Indian Revolt*, which, for the first time, suggested to him the idea of starting such a movement as the Indian National Congress.

Gentlemen! let those who question the soundness or value of Sir Syed's political principles and services pause and ponder

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upon this great historical achievement, and on the part which Sir Syed played in laying the first, foundation stone of the constitutional edifice which has been rising and extending ever since 1860; and whatever may be the height and dimensions to which this structure may grow, the name and work of the initiator of its plan can never die, and should never be forgotten especially by the Indian Musalmans who should be proud of the contribution which their leader made towards the political emancipation of his motherland, to whose service and cause he, as, her devoted son, dedicated his whole life.

SIR SYEDS DEVOTION TO ISLAM.

Gentlemen! so far I have referred to some of those acts and achievements which establish Sir Syed's title to be regarded as one of India's most devoted sons, and as a leader of the people I shall next touch upon some of those services which Sir Syed rendered to Islam. In a way almost every thing that he did throughout his life was directed towards the same end, but I shall now refer to what he did in the defence of Islam as a revealed and true religion. His activities in this connection cover a vast period and field, but I shall confine myself to a few notable instances only.

The fact is that at the time when Sir Syed appeared on the scene Islam was confronted by three dangers. In the first place it was subject to constant attacks from Christian critics who represented Islam as the religion of the Sword, and its Prophet as an impostor; and as such misrepresentations remained unchallenged and unrefuted they were creating an anti-Islamic spirit in Europe and other countries of the world. The second danger arose from the forces of Rationalism. Agnosticism and the Scientific Sprit of the Age were undermining the very foundations of belief in religion. The third danger consisted in the spiritual, moral, intellectual, and material decadence of the Musalmans themselves, which weakened the position and influence of Islam all over the world. The heroic efforts which Sir Syed made, without public support, and even in face of great opposition and disappointments, to repel these dangers constituted the real measure of his love for and devotion to Islam.

Gentlemen ! you will be interested to learn that, in order to meet the first danger Sir Syed wrote a book as early as 1857,

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published in 1862, under the title of *Tabayannul-Kalam*. It was a commentary on the Bible from which Sir Syed established the truth of Islam. According to Maulana Hali, Sir Syed was the first defender of Islam who tried to prove his case from sources and authorities which Christian opponents could not reasonably dispute or deny. Other Muslim exponents based their arguments mainly upon the authority of the Koran and Hadis, but Sir Syed relied upon the contents of the Bible itself.

Apart from this book he wrote a great deal more on the subject throughout his life, but the most memorable service in this connection was the writing and publication, in 1870 in England, of *Khutubat-Ahmadya*, or *Essays on the Life of Mohammad*, which he wrote in reply to Sir William Muir's attack upon the life and mission of our Holy Prophet. In order to bring home to you the real nature and unique importance of this service it is necessary to recall some of the circumstances under which this work was undertaken and accomplished. For this purpose I shall just quote a few passages from the letters he wrote from England to his friend, the late Nawab Mohsin-ul-Mulk. In one of these he writes: "In these days I am very much upset, I am reading Sir William Muir Book.....His unfairness and prejudice have burnt my heart to a *kabab* (roast meat). I have definitely decided to write a book on the the Life of the Holy Prophet. It does not matter if all my money be spent and I become penniless, fit to beg." Again he wrote: "I am busy night and day in writing *Khutubat Ahmadya (Essays on the Life of Mohammad)*, I think of nothing else—going, coming, visiting, and everything is given up. On the receipt of this letter you should go to Mir Zahoor Husain, and both of you should arrange to borrow Rs. 1000 for me from some Mahajan (money lender). I shall pay the debt with interest. I have written to Delhi for another one thousand rupees and have told them to sell my books, other things, and even my copper utensils, and to send me one thousand rupees. What should I say ? even sleep and food have become *haram* (as a forbidden thing) for the sake of this book. May God help me." In another letter he writes: "I am busy night and day, writing this book..... continuous writing makes my backache.....and the work has become particularly difficult for want of some assistant. And when I think whence the money will come ! Of course the Musalmans will be only too ready with their sleeves up, to attack me as to why I took meals

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with Englishmen, but if they are asked to spend something in their own defence they would avoid it." One more passage from another Letter: "What should I write about myself? I am in a sort of trance, as the result of that continuous worry of day and night which is known only to my own heart. The first volume of *Khutabat Ahmadya* is ready, and will be published this month.....The estimates for its printing amount to Rs.2500 which has upset me completely. Mir Turab Ali has given great help, and has sent Rs. 300..... Mir Zahoor Husain has sent Rs. 150. Mirza Rahamatullah has sent Rs. 100..... You had better get some from Zainul Abedin, and send it with your own subscription of Rs. 100."

Thus was written and published this famous book by Sir Syed who, according to Maulana Hali, was the first Musalman who ever went to Europe and wrote a book in a European Language in defence of Islam and its Prophet, adopting a method of controversy which appealed to reason rather than to dogma, and which defended the teachings of his religion upon their merits and for their bearing upon human happiness and progress. No other Muslim had ever faced outside critics with such weapons, with the result that the book made a great impression upon the European public as is clear from a number of articles published in the press at the time.

Gentlemen, I am sure you will be interested to know that upon the completion of the first volume of these essays Sir Syed sent a copy to His Majesty the then Sultan of Turkey and wrote a letter in which he said : "Actuated not less by a love and reverence for the founder of our holy religion than impelled by a strong sense of duty to demonstrate to the present age, as far as my humble powers permit, the truth and wisdom of our holy religion, and to show that the onward march of science and enlightenment is in every respect compatible with Islam....I have, with the blessing of Allah and his Holy Apostle, completed the first volume...."

Here we have the object with which Sir Syed wrote this book explained in his own words, and now I ask if any one can name any other Indian Musalman who ever did such great service, before Sir Syed's time, in the defence of Islam against foreign critics? There may be difference of opinion as to the line of defence

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he chose, but can any fair minded and intelligent person help acknowledging Sir Syed's zeal, earnestness, courage, and devotion in the cause of Islam which impelled him, more than half a century ago, to sell practically all he had and to go seven thousand miles across the seas and there, alone and unassisted, to raise the standard of Islam's defence in a foreign country and against the whole world. I believed this one service alone is enough for his salvation, and for his memory ever to remain fresh and green in the grateful hearts of his co-religionists.

THE SECOND DANGER TO ISLAM

Gentlemen, I shall say just a few words as to how Sir Syed tried to meet the second danger to Islam, namely, the one arising from the rationalistic and agnostic spirit of the age. He was fully alive to the existence of such a peril, but as he was convinced that "The onward march of Science and enlightenment is in every respect compatible with Islam" he regarded the established of such a compatibility as the best means of averting this danger. In this connection he wrote a number of articles, pamphlets, booklets and books during a period of more than a generation. His articles in the *Tahzib-ul-Akhalq* on the subject have become Urdu classics, and constitute a memorable era both in Urdu literature and journalism. But his greatest efforts in this field was his commentary on the Koran which be continued to write up to the end of his life.

Gentlemen, I am fully aware of the controversy to which Sir Syed's religious views in general, and those expressed in this book in particular, had given rise and which regard with such heat and fury in the seventies and eighties of the last century. It is beyond my knowledge and capacity to pass any judgement upon the merits of this controversy in so far as it touched questions of disputed interpretation of doctrines of Muslim Theology. Time may come, and I trust will come, when the learned alumni of the Muslim University, as profound scholars both of Muslim Culture and Theology on the one hand and of modern Sciences on the other, will be able to form a fair and decided opinion on the subject. But we can understand the reasons and appreciate the motives which led Sir Syed to enter such a thorny field, and to sacrifice so much of his time and comfort to the end of his days.

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The fact was that Sir Syed not only realised the danger but felt a special responsibility in the matter, as he himself had taken the most prominent part in popularising such studies among the Musalmans of India. At the same time he was convinced that the teaching of Islam were in every respect compatible with the "Onward march of science and enlightenment," and therefore he felt it to be his duty to provide necessary safeguards for the rising generations of his community. There may be differences of opinion as to the line he adopted, or even about the need or justification for such attempt to establish compatibility between Islam and "The onward march of Science." But can there be any question about his sincerity of purpose and the greatness of the effort and sacrifices he made in this behalf? Time alone will give its final verdict about the real merits of this service.

THE THIRD DANGER TO ISLAM

And now I come to his work and services with regard to the third danger which encompassed Islam and which was the most serious of all, namely, the spiritual, intellectual, moral, and material decadence of the Musalmans all over the world. Sir Syed did not regard the loss of political power or material prosperity as the most serious symptom of national decline, these were simply the natural results of that deadness of soul intellectual bankruptcy, moral decadence and physical inefficiency, from which he found his co-religionist suffering practically in all sections of the community. The question therefore was, what was the real cause of such a universal distemper and disintegration? According to his faith and convictions true Islamic life and failure in this world could not co-exist, as real Islam, in its essence, is an embodiment of all those dynamic and, vital forces which must lead to success. There could, therefore be only one explanation of downfall of Muslims all over the world, and that was their radical departure from the spirit of their true religion. A careful study of the existing institutions convinced Sir Syed that the national life, during the last few centuries, had been led under the guidance of beliefs and principles which represented only the letter and the form and not the spirit or the substance of Islam. He therefore applied his great mind and energy to find some effective remedy for this deep-seated complaint, and the scheme of education and training which the then proposed Muslim University was designed

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to carry out was his prescription for the national disease. But indetermining and fixing the essential ingredients of this prescription he had to make a radical departure from the old orthodox system of education and training which had had full trial for Centuries, and, as judged by results, had been found wanting and unsuitable for the requirements of the age. This brought him in direct conflict with the upholders of the old system, as the issue raised by him challenged the most deep rooted ideas and sentiments based on the then current social customs and dogmas of Muslim Theology.

MUSLIM CULTURE AND THEOLOGY

This brings us, gentlemen, to the most important and vital aspect of the subject, as the controversy to which Sir Syed's scheme gave rise, and which agitated the community for about generation in the latter part of the last century, involves the most fundamental issue upon the right determination and realisation of which depends the whole future of our community. After all the storm and stress, to which I have referred, it would not have been necessary, at this time of the day, to revert again to this subject now, but during the last few years events have occurred and reactionary forces have arisen which render it important to examine once more this crucial question. I am quite prepared to admit that those who opposed Sir Syed's scheme were perfectly sincere in their defence of the old system which they regarded as the best for Muslim education. It may also be fairly said that both they and Sir Syed desired to produce true Muslims, but they materially differed in their conception of the type and characteristics of a true Muslim. It is obvious that the problem of Muslim education cannot be separated from Muslim Theology, and that the fundamental principles of Islam should constitute the foundation upon which our educational edifice should be raised. But Sir Syed did claim that it was his scheme which really fulfilled this condition.

Gentlemen, without going into the merits of this controversy let us try to understand the educational aspect of the position taken up by Sir Syed which, as I understand it, may be summed up as follows. He believed that whether we were

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Muslims, Christians, Hindus, or of any other persuation, our success and happiness in all branches of this life depended, apart from chance or accident, upon our spiritual, mental, moral, and physical equipment. For a clear conception and firm grasp of the full significance and scope of ایمان in the true sense of the term, spiritual and mental powers of the highest order were necessary; and for real ability and thorough fitness to stand the trying ordeal عمل of with success, strong moral character and physical efficiency were essential. Therefore the cultivation and development of these elemental human gifts should be the essential part of any system of education which was meant to evoke, stimulate, and strengthen ایمان عمل the highest stage in the life of a Muslim. Sir Syed's conclusion was that the old system did not and could not achieve this great purpose, as it excluded and ignored the study practically of the best results of human knowledge and experience as embodied in modern sciences, literature and arts. Under the system followed in the old institutions, the souls, minds, moral instincts and vital forces of the rising generations of the Mosalmans were deprived of all that was refreshing in the fruits and achievement of the phenomenal progress which mankind had made during the last three or four hundred years. As a result all the natural springs of sipritual, mental, moral and physical vigour had become clogged, choked, and dry, and, as an inevitable consequence, material power and prosperity also declined and disappeared.

THE STUDY OF WESTERN CULTURE

There was thus, gentlemen, a regular chain of causes and effects to explain the fact of Muslim decadence practically all over the world, and yet the upholders of the old system seemed to realise neither its true nature and extent nor its cause-they appeared to be living in a fools' paradise, content and happy in the belief that they were the real defenders of Islam and its cause. Sir Syed felt it to be his duty to shake and rouse them from their fatal delusion, and wake them up to a sense of reality so as to bring them face to face with the actual hard facts of the situation which confronted the Musalmans in India and elsewhere. He persistently urged that the system of education pursued by the Musalmans during the last few centuries was largely responsible for their present condition, and consistently urged the absolute

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necessity and importance of modern sciences, arts, and literature which were practically banned under the old system. As during the last few centuries Western countries had been the foremost in the cultivation and advance of such sciences, arts, and literature. Sir Syed strongly recommended the study of Western learning and culture.

Gentlemen, as you will understand, the mention of Western learning and culture at once raises issues which have assumed special importance in these days in this country. Voices have been raised against Western learning and modern sciences which have once more revived and strengthened the reactionary forces which appear to have seriously undermined the educational movement in our community. It is time to examine this question with some fulness so as to be clear about its real meaning and full consequences. I shall therefore, with your permission, address myself to the question as to what is the significance and importance in Islam of education in general, and of education comprehending the knowledge of natural science in particular?

THE NATURE OF ISLAMIC CULTURE

Gentlemen the subject of education has been so exhaustively studied and explored in this age, and so many books have been written on its definition and status that a layman like myself should not venture to speak about it in the presence of such distinguished educationists as I have the honour to address at this moment. But I may be allowed to observe that the nature and scope of education is necessarily determined by the ultimate end in view, our doctrine of life on this planet. Different nations and different ages have held different views about this ultimate end. With some, the ultimate aim has been the closest possible union with God, with others the service of fellow men. The ideal of some has been the perfection of their individual lives, and of others their own happiness. The goal of some has been social advance, and of others patriotism, or service of their motherland, and so on. The question is : what is the ultimate end which Islam has prescribed for humanity? Upon an answer to this question would, depend the nature and scope of Islamic education and culture.

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Gentlemen, I frankly confess that the question stated above is beyond my knowledge properly to tackle, but Islam is a religion which, while it furnishes problems of highest import and deepest profoundity enough to exercise the best minds and well-equipped intellects, is yet, so far as its main principles are concerned, within the reach of ordinary intelligence and earnest inquiry. I may therefore venture to explain what I understand to be the Mission and ideal of life which Islam has set before its followers and mankind.

THE AIM OF MUSLIM LIFE

It seems to me that the aim of a Muslim's life may be deduced from the two basic principles of عبدیت (Abadiat) and نیابت (Nayabat). In the first place Islam demands from us such a perfect faith in an eternal, merciful, and beneficent creator as involves a complete submission and surrender of our ego or self. Having acknowledged God, in the opening words of "Sura Fatiha": الحمدلله رب العالمین ("Praise is due to Allah, the Lord of the worlds"; as deserving of all praise, He being the creator of everything conceivable, we give up once for all every claim to self-praise or egoism in any shape or form, and thus learn to realise the true relation which exists between God and man. We recognise not only our own helplessness and nothingness, in relation to the creator, but of everything else in this universe. In terms of actual conduct means complete victory over self, control over passions, humility, simplicity and service of humanity. Such faith and convictions constitute the principle of which is a standing safeguard against all those human weaknesses which proceed from egoism and which inevitably lead, not only individuals but even great nations, to their fall.

But mere faith and belief, however devout and sincere is not enongh. عمل صالح is an essential and integral part of our Inorder ایمان to grasp the full scope and significance of عمل صالحؔ in Islam we should know man's destiny and mission in this world in pursuance of which he has opportunities which have been placed at his disposal by Providence. It this connection. I shall refer you to the following verse in the Koran in which God tells the angles about the destiny of man on this earth-

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واذ قال ربك للملئكة انى جائل فى الارض خليفه

("And when your Lord said to the angles that I am going to make or place a vicegerent in the earth")

And again

وهو الذى جعلكم خلئف الارض..... ليبلونكم فيما انكم

("He it is who has made you vicegerents in the land.... that he might try you by what He has given you").

This is the principle of نیابت according to which man has been created to act as نائب الله on earth.

Thus man having been completely subdued of all his selfishness and conceit under the principle of عبدیت is raised to the highest rank and dignity as vicegerent of God on earth. Here is a guidance for reconciling these two aspects of human existence which are so often in conflict, and whose mutual antagonism is the greatest obstacle in the solution of this life's problem.

A BEST EXAMPLE

Gentlemen, in order to show that these two principles are not mere abstractions but practical ideals I shall illustrate them by a few examples. Not only the life of our Holy Prophet was a living example of those principles, but the lives of his successors also furnish ample material for my purpose. On this occassion I shall confine myself to one of them only, namely: Khalifa Omar. During his Khailafat, as the world knows, Islam had spread to distant lands and he had become the ruler of a great empire. He was thus exposed to all those temptations which conflict with عبدیت and he had every power and opportunity to follow the dictates of self and indulge in every pleasure and passion. But what was his life throughout his career as Khalifa of Islam? It is a matter of history that the head of such a mighty empire used to have patches in his clothes, slept on the ground in public, carried water on his back to the houses of widows and orphans

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and the poor, even old women could call upon him to explain his conduct as Khalifa, and when he went to conquer Jerrusalem and approached the city he was leading his camel while his servant was riding. This was one side of the picture—it was his عبدیت But the same man who was so humble and self-denying in every thing that concerned him personally, so tender and sympathetic in his treatment of widows, orphans, and the poor; so amenable to public criticism even by the commonest member of the public, that man assumed quite a different character in his capacity as نائب الله and when performing the duties of نیابت Instead of humility there was stern exercise of power, instead of submission and self denial there was assertion of authority and a challenge to the whole world on behalf of Islam and its principles; instead of disregard and contempt for material gains and temporal concerns, there was sleepless watch over public interests, property, and possessions; with the result that even the proudest potentates and most renowned warriors, such as the Roman Caesar and Khalid, trembled and bowed before the man whom even old women did not fear publicly to criticise.

ABDIAT AND VICEGERENCE OF GOD

This, gentlemen, was a living example of the actual working of these two great principles which inspired the lives and characterised the actions of our Holy Prophet and his immediate successors. Properly understood both these principles lead to the same end—the adoration and exaltation of our Lord—which can best be achieved by employing all our spiritual, mental, moral and physical powers in search of all that is sublime and noble in this universe, and in discovering and pointing out truth, goodness and beauty in all His creation, thus ennobling His works and exalting His name. That such is the purpose for which man has been created is clear from the special powers and privileges which, according to the Koran, have been reserved for him so that he may be able to fulfil his mission as vicegerent of God on earth. Let me quote the following verse.

وسخر لكم الليل والنار والشمس والقمر والنجوم

مسخرات بامرقان فی ذالك لايات لقوم يعقلون

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("And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for, a people who reflect")

الله الذى سخر الكم البحر الفلك فيه بامره ولتبتغو من فضله ولعلكم تشكرون
وسخر لكم مافي السموات ومافى الارض جميعا منه ان فى
ذالك لايات لقوم يتفكرون

("Allah is He who made subservient to you the sea that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks. And he has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect").

Gentlemen, think of the status and position which God has allotted to men by giving him power over every thing that is in the heavens and the earth. But with power go duty and responsibility, and man is bound to tender account as to the use he will make of these powers and privileges that have been conferred upon him. It is his duty to make use of these powers and privileges to improve and enrich God's universe in which he has been placed as his vicegerent.

انا جعلنا ما على الارض زينة لها لنبلوهم ايهم احسن عملا

("Surely We have made whatever is on the earth embellishment for it, so that We may try them (men) as to which of them is best in works").

وهو الذى جعلكم خلئف الارض..... ليبلوكم فيها انكم

("And it is He Who has made you vicegerent in the land..... that He might try you by what He has given you ").

It is thus clear that man is responsible for all the power and privilege which God has conferred upon him for using them

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in the embellishment and improvement of all that is on the earth; and that in this life man is on his trial as to the manner in which he is to use what God has given him.

There is a further warning contained in the verse

افحسبتم انما خلقناكم عبثا

("What did you then think that We created you in vain").

Thus, to perform the functions of vicegerent of God, and to be responsible for the success and embelishment of all that is on earth is, according to Islam, the mission of man in this world. Both according to the principle of عبديت as well as that of نيابت whether as creature of God or vicegerent of God this should be the ultimate aim and end of a Muslim's life. Could there be a grander and nobler destiny for man to fulfil upon this planet? So far as I am aware no other view, ancient or modern, places a higher ideal before mankind than this Islamic doctrine about the ultimate end of our existence in this world. And with the greatness of our mission in life follows the unique importance of knowledge in Islam which regards it as the real basis of man's superiority over other creatures on this earth. It is extremely instructive, in this connection, to refer to that passage in the holy Koran which describes the dialogue between God and the angels about the creation of man as vicegerent of God upon earth.

اذ قال للملئكة انى جاعل فى الارض خليفه قالوا اتجعل

فيها من يفسدفيها و يسفك الدماء ونحن نسبح بحمدك ونقدس لك

("And when your Lord said to the angels, I am going to place in the earth (my) vicegerent, they said, what! wilt thou place such a one as shall make mischief in it and shed blood, and we celebrate Thy Praise and extol Thy Holiness.....")

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PRINCIPLE FOR THE CHOICE OF VICEGERENT OF GOD

Thus the angels objected to man being made vicegerent and placed above them. They preferred their claim to superiority on the ground of their adoration and worship of God. But it is most instructive to note the ground upon which God justified His choice. He did not tell the angels that He had chosen man for His vicegerency because man was lord of great empires, or owner of vast riches, or master of large forces, or excelled in piety and devotion to Himself. What God did say bring out very clearly the unique importance which Islam attaches to knowledge.

وعلم آدم السماء كلها ثم عرضهم على الملئكة فقال انبؤنى باسماء هٰؤلاء انكتم صادقين
قالو ا سبحانك لا علم لنا انك انت العليم قال يا آدم انبئهم باسمائهم فلما انباهم باسماء هم

("And He gave Adam knowledge of all things, then presented them to the angles; then He said; Tell me the names of those if you are right. They said, Glory be to Thee: we have no knowledge but that which Thou taught us; surely Thou art the knowing, the Wise. He said: O Adam; O Adam; inform those of their names. Then when he (Adam) had informed them of their names...)

Thus the capacity to acquire knowledge of all things, with which God endowed man, is the real basis of his superiority over other creatures and of his title to act as vicegerent of God on earth. Mere conquest of vast territories, hoarding of countless treasures, command of large forces, secluded life in cloisters, or mere piety and worship do not entitle man to the proud position of نائب الله . Even the plea of the angels that they excelled man in their worship and praise of God had no weight as against man's superiority on account of his power to acquire knowledge. Therefore, if man desires to acquire and maintain the position assigned to him he must try to possess the indispensable qualification, namely, the acquisition of knowledge. Please note that no restriction has been imposed as to the class or kind of knowledge which man is to acquire, the word used in the verse comprehends knowledge of every thing. As the destiny of man upon this earth is great and arduous, so are the means and powers which have been placed at his disposal. In order to enable him to fulfil his mission, God has, in the first place, made all that there

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is "In the heavens and the earth" subservient to him and, in the second, has endowed him with capacity to acquire knowledge of *every thing*. Thus the whole universe is a field for Muslim to survey, examine and explore in search of knowledge and wisdom, and it is only in this way that Islam's Misson can be fulfilled.

Gentlemen, let us go a little further and refer to the Mission and teachings of our Holy Prophet who was, according to our belief, the geatest teacher of humanity. His is the example for all Muslim teachers to follow not only as a matter of more faith, but also because it represents, even according to the latest ideas and standard, the best scheme and system of education that there has ever been in this world. His system is embodied in some of the verses of the Koran such as the following —

لقد من الله على المومنين اد بعث فيهم رسولا من انفسهم
يتلو عليهم أئيته وفيهم ويعلمهم الكتب والحكمة وان
كانوا من قبل لفى ضلال مبين

("Certainly Allah conferred a benefit upon the believers among them an apostle from among themselves, reciting to them His sings and purifying them, and teaching them the Book, and the wisdom, although before that they were in manifest error ").

Let any one consider the subject of education in its widest and latest sense, and yet all its essential requirements will be found comprehended in the system of our Holy Prophet. Education in its real sense does not mean mere instruction or filling the mind with the contents of books. It means much more than this. In the words of an English writer it means. "The process of development of body, mind, spirit, something more than leading out and infinitely more than putting in.....a combination of the two by which the educated being becomes daily purer in body, mind and spirit, able to reach out the work which God intended that he should do.....The most educated man is he who most completely fulfils his allotted task in spirit and in act, whether it be the digging of a trench or the writing of a poem".

Gentlemen, it is extremely instructive to understand the principles and the steps and stages of the system pursued by our Holy Prophet. In the first place he recited (يتلو عليهم ايته) the signs of God, i.e. he turned the attention of humanity to the great book

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of nature and thereby released its mind and enlarged its view and brougth it into contact with the realities of this world. By turning the mind of humanity to nature and its manifestation he at once opened a vast and unlimited field for human mind to examine and explore. Human mind being the most essential instrument for anyone and every kind of development and progress its liberation is the first step in the education of humanity and the study of nature, which is now generally admitted to be the best source and means of enlarging human mind, is obviously the best method of achieving this purpose.

WISDOM AND THE BOOK

After the freedom and enlargement of mind comes the stage تزکیہ نفس of the purification of body, mind and spirit. In these days it is generally recognised that the formation of character is an essential part of sound education but تزکیہ نفس the purification of body, mind and spirit, as understood in Islam, is much more than mere formation of character, as the Islamic standard of "Purity" is much higher than any thing connoted by the phrase "Formation of character".

With the mind set free and character formed and purified we come to the third stage of یعلمھم الکتاب i.e., the teaching of the Book. But mere accumulation of knowledge is not of real use unless its application, to the problem of life, and its bearing upon man's relation to his own species and the rest of the universe are made clear to him, and this is the object of یعلمھم الحکمۃ i.e., the teaching of the wisdom. Thus, whether you look at the great aim and ideal which Islam sets up before man, as نائب اللہ, or at the theory and practice of education as illustrated in the teachings of our Holy Prophet, Islamic conception of education is far more comprehensive and complete than any that I have come across in books on modern theory and practice of the subject.

Gentlemen, after this long digression let me now take you back to the point where I referred to the difference between Sir Syed and the upholders of the old system in our community. As I said before, both sides claimed the authority of Islam for their respective points of view, but from what I have explained above it should not be difficult to gather as to who was in the right. It seems to me that those who confined Muslim learning merely to

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certain traditional subjets, consisting mainly of orthodox theology and out of date courses, and banned the study of natural sciences and modern arts and literature clearly disregarded the essential requirments of true mission of Islam and their duties and responsibilities as vicegerents of God on earth. That they did so is patent from the actual conditions which have prevailed throughout the Muslim World, and from the tragic transformation which has taken place in the respective positions of Europe and the Muslim world during the last few centuries.

EDUCATIONAL PROGRESS OF MUSLIMS

Gentlemen, the position in the Muslim world, at the time when Sir Syed had to deal with it, was very much similar to the conditions which prevailed in Europe during the middle ages. It is a matter of well known history that from the fourth to the twelveth century of the Christian era the whole of Europe was under the domination of the fanatical and bigoted catholic church which taught mainly orthodox theology and mere formalities, and which barred practically "Every access through which the light of knowledge, humanity or civilisation could enter". It was the time "when Europe firmly believed in the flatness of the earth, and was ready to burn any foolhardy person who thought otherwise". "During these centuries of moral and intellectual desolation in Europe, Islam led the vanguard of progress".

Gentlemen, on account of the general backwardness and ignorance which prevail in the Muslim world of today it reads like a tale from the Arabian Nights to be told some-thing about the immortal achievements of our great ancestors who had mastered every branch of science and learning, and who held the torch of knowledge before the whole of mankind. They knew every branch of mathematics,and taught Geography by globes. They studied physical sciences in which they relied mainly upon the practical interrogation of nature, i.e., upon observation and experiment, and not mere speculation.They thus discovered the Science of Chemistry,and added great deal to Botany, Geology, Medicine and other natural Sciences.

In the words of Draper "The first Medical College established in Europe was that founded by the Saracens of Salerus in Italy. The first Astronomical observatory was that erected by

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them at Seville in Spain.....The Arabian Astronomers also devoted themselves to the construction and perfection of astronomical instruments, to the measurement of time by clock of various kinds.....They were the first to introduce, for this purpose, the use of the pendulum.....They not only originated Chemistry but discovered such important re-agents as sulphuric acid, nitric acid and alcohol.....In mechanics they had determined the laws of rolling bodies.....in hydrostatics they constructed the first tables of the specific gravities of bodies; in optics they corrected the Greek misconception that a ray proceeds from the eye, and touches the object seen, introducing the hypothesis that the ray passes from the object to the eye. They understood the phenomena of the reflection of light. Alhazen made the great discovery of the courvilinear path of a ray of light through the atmosphere, and proved that we see the sun and the moon before they have risen, and after they have set".

The results of such vast and all embracing scientific activities were apparent on all sides, such as in "The improvement of agriculture and better methods of irrigation, the skilful employment of manures, the raising of improved breed of cattle; the enactment of wise codes of rural laws, the introduction of the culture of rice, sugar and coffee. The manufacture showed it in the great extension of the industries of silk, cloth, wool in the fabrication of Cordova and Morocco leather, and paper; in mining, casting, and various metallurgic operations ".

Gentlemen, I have briefly referred to some of the Muslim achievements in the field of physical sciences and mechanical arts only, as it is in these branches of human knowledge and art that Muslims are particularly backward and deficient. From what I have stated above it is clear that for nearly eight or nine hundred years Muslim countries and communities excelled all other contemporary in both theoretical and practical knowledge of physical sciences which are now the basis of all mechanical, industrial and economic advancement in Europe and America.

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AN ENTIRE CHANGE

But now all that has entirely changed, and in the course of the last four of five centuries the positions have been reversed. The stimulating influence exerted by Muslim culture upon Europe released its mind from the bondage of blind faith and orthodox theology, and awakened the spirit of "Free inquiry and plain statement", and led to the study of nature and its laws. Thus it was that in the thirteenth century Roger Bacon shouted to mankind: "cease to be ruled by dogmas and authorities; look to the world". Europe acted up to this principle and did "look to the world", with the result that in the course of a few centuries it has attained its present position of eminence and success. On the contrary, Muslim countries and communities turned back from nature, lost touch with its laws, forgot the realities of this life and lived in an imaginary world, of their own with the tragic results which are now before us.

Gentlemen, when the number of Muslims was much smaller in the world they spread life, and light and learning throughout mankind but what is the contribution of about two hundred millions of our co-religionists who now inhabit different parts of the globe? Whether in the world of thought or action, have they any part or share in the advancement of humanity ? Can we name a single Muslim philosopher, mathematician, astronomer, scientist, physician, historian, explorer, discoverer or inventor produced during the last three or four centuries who can be compared with first rate men of Europe in such branches of sciences and learning ? Has any Muslim country or community added anything, during this period, to man's ability to attain dom inion over nature and its laws ? Have we, in short, shown any qualification for man's position as نائب اللہ *i.e.*, vicegerent of God on earth?

On the contrary, look what Europe has done in this behalf. According to the teachings of Koran water, air electricity, heat, energy etc, as every thing else, were made for the use of man. By the invention of steam' engine, telegraph, aeroplanes and a number of other mechanical instruments and contrivances Europe has given practical effect to this teaching of Islam. So far as the Muslims of the last few centuries were concerned these gifts of God existed in vain. Thus, by neglecting God's gifts and Islamic

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teachings Muslims have forfieted their right and privilege as vicegerents of God on earth, with all the consequences which have reduced them to the position of backward communities of the world. On the other hand European nations by actually following the spirit of Islamic teachings have attained the status as is clear from their power and prestige in the world.

EFFECT OF EDUCATIONAL BACKWARDNESS ON ISLAMIC COUNTRIES

Gentlemen, I shall now refer to a few concrete results of this neglect of Modern Science and Arts throughout the Muslim lands. In the first place, how much of the Muslim world has fallen prey to foreign domination on account of its backwardness in modern science and arts, and is there any Muslim country whose independent existence is not in constant danger for the same reason. Apart from this most vital consideration, is there any Muslim country which is not dependent upon Europe for its most ordinary requirements. Take the case of Turkey. She cannot manufacture all that is necessary for her naval and military defences, her railways, telegraphs, telephones and banks etc. are worked and managed by foreigners; instruments and medicines required for her colleges, such as there are, have to be imported from Europe. The position in Persia is still worse, and similar is the case in Afghanistan. It is true that the present enlightened ruler of that country has now sent over two hundred young Afghans to Europe for education and training which is most wise and statesmanlike but had such steps been taken fifty years earlier the position in Muslim world would have been far better and stronger than it is now. It was about 1860 that Sir Syed preached his doctrine of education i.e., about 10 year before the time when Japan began its programme of reconstruction and regeneration. What Japan could achieve in fifty years surely other Asiatic nations could attempt to do the same. Field Marshel Ghazi Mustafa Kamal who, apart from being a great soldier, is one of the greatest statesmen ever born in Turkey, is most anxious for the economic and financial reconstruction of his country; but he had to entrust the task to an American. His Majesty the present Amir of Kabul, who is one of the most enlightened and progressive rulers the country ever had, had to import French and Italian experts for carrying out his schemes of economic improvement. Persia has

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been a play ground for rival foreign exploiters and imprialists for years in the past. Both Persia and Turkey possessed God's precious gifts for centuries, such as the oil fields and other mineral resources, but they had no "Eyes to see or ears to hear". It was reserved for the English and American experts and exploiters to go from thousands of miles to discover and make use of what God had created. It is with great fervour and enthusiasm that we recite and sing the well-known couplet of our national poet Iqbal 'مسلم ہیں ہم وطن ہے سارا جہاں ہمارا' ("Muslim are we and the whole world is our home") in the blissful ignorance or disregard of the fact that we are living at a time when even the few small territories, which have been left to us on this earth, should not be regarded as our home in the full sense of the term as their wealth is carried away by foreign exploiters, and such vital things as our railways, telegraphs, etc., are in foreign hands. I fully realise that for national revival some such stimulus is essential, but, without corelative efforts on our part to bring the actual facts and realities of our situation into harmony with our ideals, such stimulants simply tend to perpetuate our delusions.

Gentlemen, it is not only material wealth that we let foreigners to exploit but we have also lost most of the intellectual heritage which had been left to us by our great ancestors. Books and works of art which embodied the immortal intellectual and cultural achievements of the Muslims of the past are now to be found not at Delhi, Kabul, Teheran Constantinople, or Cairo but in London, Paris, Vienna, Berlin, New York, Washington etc. And it is an undoubted fact that the oriental scholars in London, Paris, Berlin and other Western countries know much more about our intellectual and cultural past than any one in the Islamic world. Thus our ignorance and negligence have deprived us both of God's gifts and our own inheritance. It is with such ignorance and indifference that the following verses in the Holy Koran were revealed :—

وكان من آيته في السموات والارض

يمرون عليها وهم منها معرضون

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("And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it".)

وماخلقنا السماء والارض وما بينهما لائبين

("And We did not create the heaven and the earth, and what is between them, for sport".)

افحسبتم انما خلقنكم عبثا

Did you then think that We had created you for nothing in vain".)

Could there be a clearer warning than what is contained in these verses, and does it not apply exactly to the present condition of Muslims all over the world? Owing to their ignorance of physical sciences and mechanical arts, and their disregard of modern advance in human knowledge and culture they are unable to read God's signs or discover His gifts which are now naturally reserved for those who have been actually and in effect, carrying out the teachings of the Holy Koran. It seems to me that the fundamental principles of Islam are, like the laws of nature, irresistable and unfailing in their results, whatever the agency through which they are put in operation. For as laid down in the Holy Koran:—

فلن تجد ا سنت الله تبديلا ولن تجد لسنت الله تحويلا

("For you shall not find any alteration in the course of Allah; and you shall not find any change in the course of Allah".)

For Muslims "the course of Allah" has been made perfectly clear in the Holy Koran and the teachings and life of the Holy Prophet according to which qualification for the duties of نائب الله should be our first aim which can only be attained by means of knowledge of what is "In the heavens and the earth"; and as physical nature offers the largest field for man's research and activities the knowledge of physical sciences is of the greatest importance in this world. In every age only those nations have led the vanguard of civilisation and progress who have attained

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eminence in the study of nature and its laws. I use these terms in their widest significance. This is also the secret of what is best and sound in Western Sciences, literature and arts. It was for this reason that, in the scheme of education devised by Sir Syed, the study of Europen Sciences, literature and arts occupied a prominent place, as he regarded it essential for releasing the mind of India and his community from the bondage of "Dogmas and authorities", by bringing it into contact with culture of the West. According to him, as the Arab culture had liberated the mind of Europe, so now the European culture was to repay the debt and help in freeing the mind of India and Asia.

Gentlemen, when talking of western culture and civilisation let me say at once that I am not in favour of a wholesale or indiscriminate importation of foreign ideas, manners, customs, institutions, or systems, as no people can ever attain regeneration by such means. In fact the adoption of certain English ways of life in this country, especially by the Musalmans, has already done immense harm, about which I shall have to say a few words later. But there is one aspect of the matter which needs the particular attention of those who wish to exclude or discredit western culture and civilization altogether. In so far as they represent the latest development or stage in the advance of human knowledge and evolution—social or cultural—they ' cannot rightly be said to be the exclusive product or property of the West. In different ages different peoples have held the torch of light and learning, and it so happens, now, that the nations of the West represent the vanguard of human progress. But they have built upon foundations and have added to the structure which had been laid and raised in the past, and which constitute the heritage of the whole human race—Arabs, Romans, Greeks, Indians; etc.—all have contributed to the stock of human knowledge and experience which are the basis of European culture and civilisation. Of how can any one safely ignore those features and characteristics which are the natural development and outcome of instincts, powers, and needs common to all human beings?

Let me explain myself a little more fully. Is there any justification for imposing arbitrary and territorial limits upon knowledge or culture as Western or Eastern? Can we rightly call our knowledge of the solar system or other heavenly bodies as

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Western or Eastern? Is there any western law of gravitation as distinct from that of Eastern? Are the laws and rules relating to time, space, and number identified with any people or territory? Are not heat, light, energy, electricity, etc., subject to the same laws in the West as they are in the East? Are not the general political principles and lessons, such as have been evolved out of the constitutional history and experiment in England, of any application or use in Asia as they have proved to be in the West ? Has not such a great thinker as Burke anything to teach us in the matter of human liberty, rights, and duties? Do not Shakespeare, Johnson, and Dickens give us such an intellectual treat as the Asiatic Sadi, writers such as Umar Khayam and the Arabian Nights have provided for the West? If we wish to learn practical methods for the promotion of cooperation, industrial, and commercial organization, financial stability, and rational solidarity, where are we to go for guidance and example? Even if we desire to study our own past and revive our own neglected culture, the centres of information in London, Paris, and Berlin, and the scholars there can afford much better guidance and assistance than are available any where in the East. And above all, if we desire to understand the nature, scope, and latest development of the subject, with which we are directly concerned on this occasion, namely education, have we not to turn to the West for model and inspiration?

Thus wholesale and unqualified condemnation of the culture and civilisation of the West can do no harm to Europe, but of the Victory of common sense and enlightened self interest that such conservative countries as Afghanistan are now anxious to learn as much from Europe as their national requirements demand. In India also, the number of students going to Europe and America, for education and training, is constantly on the increase.

This brings me gentlemen, to the problem of Indian students who go abroad which deserves most careful attention on the part of the public in this country.

Probably you are aware that this subject was investigated and reported upon last year by the Lytton Committee of which I was a member. Let me tell you briefly the main objects with which we approached and examined this extremely important question.

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It is obvious that the success in the object depends upon two conditions :—

(1) that only such students go abroad as are fit and qualified to make the best use of the opportunities and facilities available there, and

(2) that proper and adequate arrangements are made for

(a) suitable accommodation,

(b) admission into institutions best suited for their special requirements,

(c) admission into such works and firms as may give them real practical training,

(d) bringing them into touch with educational, social, scientific, literary, economic, commercial and industrial, charitable and humanitarian movements and associations, and

(e) bringing them into touch with persons of note and distinction at the various important centres of learning and culture.

Our Committee started its work in Great Britain, and completed its inquiry into all matters which needed to be dealt with there; but as the fulfilment of the first condition depended upon arrangements in this country, we had left that part of our work to be done in India. That, however, was not to be as the Legislative Assembly refused to sanction two lacs of rupees for this purpose. I feel bound to observe that the Indian Part of the problem was in urgent need of examination as it seems to me neither the Government of India and the various Provincial Governments nor the parents and public in India fully realise their responsibility and share in the matter.

So far as the Government in India were concerned our inquiry would have been directed to points such as the following:—

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(1) The nature and extent of Government responsibility :—

(a) for the provision in India of more adequate facilities so as to remove or reduce the necessity for study abroad; and

(b) for making necessary arrangements, in the United Kingdom, to provide adequate facilities for such educational training as cannot at present be provided in India.

It is important to remember that the system of sending Indian students abroad is useful and necessary chiefly because similar facilities and means for acquiring educational and cultural attainments do not exist at present in India. But every effort should be made to "remove or reduce" such a necessity as much as possible, and as soon as possible. This is the view of educationists, such as Sir C. Mallet, and others in England, and it was necessary to put it directly to the authorities in India so as to know what was being done here in this behalf.

(2) Whether any; if so what, effect had so far been given by the various Governments in India to the recommendations, with reference to educational reform and improvement, made by the Morison Committee in 1912, the Public Services Commission of 1913, the Industrial Commission etc.

We asked for such information from the India Office but we were told that it could only be obtained from the authorities in India.

(3) The system of appointments and promotions in such institutions as the medical, Engineering, and Agricultural College, etc., about which we were told by educationists in Great Britain that departmental considerations were given preference to educational qualifications.

(4) The question of having an independent Bar in India with the same rights and privileges as are possessed

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by the English Bar so that there may be no need for Indian students to go to England for this purpose.

We had obtained the opinion of such judicial authorities as Lord Haldane who expressed themselves strongly in favour of an Indian Bar. If our committee had been allowed to visit India probably there would have been no need for the Bar Committee, which has now been appointed to inquire into this one question alone.

(5) The existing system of Advisory Committees and their direct connection with the students department in England about which there have been so many complaints for years.

(6) How far, and in what way should the Government of India utilise the position and powers of the High Commissioner in London for securing adequate and suitable facilities for Indian students who go to Great Britain for education, and specially for practical training.

So far as the parents and public in India were concerned we would have desired to ascertain their views on the following points:—

(a) How far the experiment of sending Indian students abroad had been justified by the results.

(b) In the case of failures how far the parents were responsible for having sent them without sufficient information about the conditions and facilities abroad, or without satisfying themselves as to their fitness in the matter of age, character and educational qualifications and about the cost.

(c) whether the parents and public in India fully realised the objects for which alone Indian students should go abroad.

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Gentlemen, I have briefly indicated some of the main lines which we intended to pursue in this country, and I now leave it to you and the Indian public to decide as to how far the learned legislators who banned our committee and saved two lacs of rupees served the best interests of their country.

I should like to examine now the general problem of education in India of which Muslim education is only a part. So far as the general educational position is concerned its defects and drawbacks, as well as its merits, have so often been pointed out by eminent educationists that it is not for me to go into that question on this occasion. But I should like to refer, by way of contrast, to some features and aspects of education in countries such as England about which I know something.

Gentlemen, there are two features of the system of education in England which deserve particular notice. In the first place, it is not confined to any particular period of life, it continues throughout from birth to death. The period of *infancy*, from the time of birth to the age of six, *childhood* from six to twelve, *adolescence* from twelve to eighteen, *maturity* from eighteen to twenty four, and *adult* for the rest of life—all these have appropriate systems of education provided by the nation for every one of its individual members.

And secondly, the educational needs of the nation are attended to according to the special requirements and the physical and mental condition of each individual. In order to illustrate these two important aspects I shall mention a few facts and cite a few instances which may be helpful in our schems of national education for India. Before I place before you a few educational ideas, bearing upon the various periods of our life, let me draw your attention to the fact that we need education (1) as *individuals*, (2) as *workers*, and (3) as *citizens*.

Our education, as individuals, beings in the very first stage, i.e., infancy for which nursery schools are provided in England. During this period the main object is to foster health and good health habits. Kindergarten, Montessori, and other systems have been devised in Europe and America, according to the requirements of child psychology, to give the children every

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possible chance to develop their individuality without any check or hindrance. Nursery schools are provided not only for the rich but even for the poor people. Miss Margaret Mc Millan, who is a great authority on the subject, has established such a school in a slum of London at Deptford, with about 250 childern; from one year to five or six years old, who are kept in sheds with fresh air, flower gardens, warm baths, clean clothes, rest, and trained nurses who look after them as if they were their mothers. Miss Mc Millan has written a book on the subject in which she says; "Nurseries and Nursery-schools are wanted simply because little children want nurses.....they need that very important kind of early education called *Nurture*..... children want space at all ages. But from the age of one to seven, space, that is ample space, is almost as much wanted as food and air". "Thus, not only the rich but even the children of the poor are receiving the attention and care which are dictated by the latest psychological and pedagogic researches and experiments. It is in this way that foundations are being laid, in Europe and America, of a sound national education.

I fully realise that India will not be in a position to provide such facilities for her infant population for long time to come, but is it not possible to attach to every important girls school a small nursery school for the practical training of girl students who will have, some day, to perform the duties of a mother?

The second period, i.e., from the age of six to twelve is the time when children "develop slowly and regularly, they have much vitality, want constantly to be moving, love to work with hands, learn very much through their eyes, are relatively little affected by adult opinion, live in a little world of their own, love to work in gangs, should have all their senses carefully trained and also their hands. Stories and plays are a ready method of storing their very retentive memories with facts to be used later, but reasoning is very little developed and should be little used. It is pre-eminently the age of habit-forming. They can easily gain in this stage habits of health, good work, orderliness, habits of politeness, self criticism rightful obedience.....Primary education should adjust itself to this stage," Our education as individuals, *i.e.*, our general education should continue throughout this period. In fact in Europe and America it is now generally recognised that the period of general education should extend, at least, up to the

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age of fourteen.

At the age of twelve begins the most critical period in one's life which lasts till about eighteen. "Never are we so impressionable, so plastic, as teachable as in this secondary stage.....During this stage pupils change very rapidly and very irregularly. Imagination develope considerably, and so does reason. Interests widen, especially human interests which make literature and history especially attractive. Life is not easy for the adolescent pupil; it is a time of storm and stress for him, new interests, new powers, new passions, a fierce desire for liberty and for developing his individuality, a very keen sensitiveness to adult opinion, and all this combined as yet with little balance of judgment.....The docility of childhood has disappeared, but the reasonableness of adult life has not yet been developed... each pupil is a separate problem to be studied.....real love of learning can be developed in this stage. Nature evidently intended these eventful years to be spent in carefully, supervised education". This is the time when our, education as "workers" should begin, particularly after the age of fourteen.

Gentlemen, I have cited the opinion of some English educationists about the nature and significance of the elementary and secondary stages, but I should like to refer, in this connection, to the system devised by the London County Council, which will give you some idea of the scope and importance of these branches of education and will be a fair index of the general effort which is going on in the cause of national education in England.

I may say that the whole of London is not yet included within the jurisdiction of the London County Council, but in the greater part which is under its management there are nearly 10,00,000 students receiving education of every description. Of these, there are 7,00,000 children, from three to fourteens years of age, in public elementary schools. About 5,000 children leave elementary schools each year. Special efforts are made, by means of modern psychological methods, to test the intelligence and aptitude of these children so as "To avoid putting square in round holes". As a result of these tests it has been found that the London child is one year ahead in general intelligence as compared with the school children of New York and Paris. "Ten per cent of the

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London children are found to have exceptional ability, and curiously enough, ten per cent are found to be dull and backward. Special provision made for the dull backward children. Out of the 80,000, who leave the elementary schools every year, about 1500 are-elected by open competition for junior country scholarships, admitting them to secondary schools, where they can stay to the age of eighteen; another 5,000 are selected by the same competition for attendance at central schools.to the age of sixteen, the best of these being selected again to proceed to the Universities till the age of twenty one or twenty-two; while 600 are admitted by means of trade scholarships to schools providing two year courses of pre-apprenticeship training for the chief trades in London. The boys and girls who are thus chosen are picked of the total number of "leavers". Of the remaining 90 per cent some go to the voluntary continuation schools, others to day commercial and Trade classes. About 20 per cent of elementary school "leavers" continue in one form or other in the evening Institutes of which the council has established about 200, partly for carrying further the education received in elementary schools and partly for giving vocational instruction to those who are anxious to "learn the job".

SECONDARY SCHOOLS

There are about 30,300 students in the secondary schools one third of whom come from the elementary schools They go through a general course up to 16 or 17 when they take the general school examination which is equivalent to the London Matriculation. Some remain for another two years to take advanced courses in foreign languages, sciences, classics or modern studies, and then to proceed to a University degree course in Arts, Science, Commerce or Economics.

CENTRAL SCHOOLS

Between the secondary schools, and the ordinary Elementary Schools are the central schools, of which there are now fifty-nine, accommodating 20,000 pupils. The Central School provides four years courses for boys and girls from eleven to fifteen years. For three years the course is developed along general educational lines, but at the fourth year it becomes largely vocational with a commercial or industrial bias as

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the parents may decide. The central schools of London were established for the first time in 1910 and, were, the first of their kind in the world.

TECHNICAL AND EVENING SCHOOLS

The trade schools of London give specific vocational teaching for about two years to boys and girls who leave the Elementary schools. For students over eighteen, provision is made partly in the University College, King's College, the London School of Economics and Political Science, the Bedford College for women, and partly in polytechnics, technical and evening institutes, and schools of art, where the instruction is mainly of a technical character varying in subject according to the industries of the district and the class of pupil which the institution is intended to serve. The bulk of the instruction is given in the evening, for the commerce students already in employment. Technical education in London is fostered by the co-operation between the London, Country Council and federation employers and employees. Advisory Committtees of experts are appointed to the council to secure the development of technological and commercial instruction. Scholarships in furtherance of technical education are available from the secondary and the central schools, the trade and technical schools. Evening exhibitions are also awarded to enable the most promising of the students in the evening institutes to pass on to the polytechnics and technical institutes.

SPECIAL SCHOOLS

There are 168 special schools in London for children who are tuberculosis, mentally or physically defective such as the blind, deaf and dumb, the cripple, etc., or who are classed as juvenile offenders. Such pupils stay at school, as a rule, until sixteen; they are given a large measure of practical instruction, so that they may more easily secure employment.

MEDICAL INSPECTION, ETC

There are 85 doctors, 53 dentists, 300 nurses employed by the Council for the medical inspection, treatment and general care of the children under their charge.

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Special clinics are established for school children of the poor to which they are sent in case of need.

Free breakfasts and dinners are provided for those necessitous children who need nourishment.

COST

In 1921-22 the total cost on all branches of education was £1, 41, 42,111, which, at the rate of 15 rupees per pound sterling, amounted to over twenty one crores of rupees. (Rs. 21, 21, 31, 665). I should like to point out that the value of the council's contributions to education of university status was only about £1,00,000, i.e., about Rs. 15,00,000. Therefore over 21 crores of rupees were spent on secondary, technical elementary education, and such, things as medical inspection; etc., in London alone.

SECONDARY EDUCATION IN FRANCE

Gentlemen, there is one feature of secondary education in France which deserves to be mentioned in this connection-In order to qualify for service in secondary school teachers have to pass after graduation, another examination for the "Diploma of Higher Studies" and then a competitive examination called "Agregation." More than half the teachers in secondary schools in France held this high qualification, and practically all the professors in the universities being as teacher in secondary schools. It is thus clear what importance is attached to this stage of education in France.

UNIVERSITY EDUCATION

The fourth stage *i.e.*, from eighteen to twenty four, is the period of higher or university education. So far as India is concerned this question has already been exhaustively dealt with in the Sadler Commission report, but there are few general observations which I should like to make on this occasion.

As you know, gentlemen, a university, in the real sense of the term, can not be created merely by any legislative enactment, nor an institution can become a university simply by being so called. The most distinctive features of a true University are its atmosphere, tone, its catholic spirit and its general outlook upon

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the world and humanity. The great ideals of "truth, goodness and beauty" should have the fullest and freest scope, and should command the keenest interest and best attention both of the teachers and the taught. It is a field for the cultivation of "large-hearted toleration and free inquiry".

It has been well said "during the first stage of development up to six years of age the child should learn loyalty to its home. In the second (primary) stage there is added loyalty to his school, and towards the end of that period he may begin to feel also loyal to his town or district. In the third (secondary) stage loyalty to his country should be very definitely developed. In the fourth (university) stage he can take a wider outlook and develop definitely loyalty to humanity".

Applying this principle to the case of India I would add that we should begin to develop loyalty to our national unity in the secondary stage and try to complete it in the period of university education.

It is only by means of farseeing intellects, broad minded outlook, and large hearted toleration and love of our fellow beings which a true university alone can impart, that the problem of India will be ultimately solved. It is therefore of the highest importance to create right atmosphere and tone in our universities in this country.

There is just one more point to which I should like to draw the attention of those sections of our people, such as our Muslim merchants, princes and the representatives of old families with aristocratic and martial traditions, who do not yet grasp the great importance and value of higher education. Let me give you a quotation from the Report of the Royal Commission on Oxford and Cambridge Universities which will show you what part such institutions can play in a nation's destiny. Here is a well considered opinion delivered by the Commissioners as to the services which these universities rendered during the late war :

> "It would take too long to recount all services rendered individually by members of the Universities in these departments, and it would be most difficult to apportion

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the credit between the several Universities of the Empire, as so much of the work was done by teams of men loyally working, in a common cause. But it is important that in providing for the future, the nation should not forget the immense debt it owes to University men whose training in languages, pure and applied science, or economics specially fitted them to grapple with new and totally unexpected problems which from time to time called for rapid solution. To those services the two older Universities contributed in a way of which they have reason to be proud.

"The Mathematical and Scientific Schools were able to assist the country to an extraordinary degree in the solution of many problems connected with ballistics, meterology, the structure of the atmosphere, aerial flight, compasses for aeroplanes, aerial photography, and bombing sights; sounds ranging, wireless, and methods for detecting submarines; the development of offensive and defensive gas-warfare, and the treatment of gassed patients; the manufacture of poisonous gases, explosives and of drugs; inoculation and preventive medicines; the value of foodstuffs, the production of crops and meat for feeding the nation; and engineering problems. The general Staff, the intelligence branches of both Navy and Army, the administrative department of the Government, old and new, found among men, and also among women, educated at Oxford and Cambridge, many who were able to give very valuable help in the conduct of the war, sometimes by reason of their knowledge of languages, economics, law of other subjects. Knowledge of out-of-the-way information and dialects possessed by individual members of the universities was also discovered and used in many departments and in the field for the strongest and most important services whether of propaganda, censorship or intelligence. The success of the "done" in active professions during the war went fast to show how antiquated is the idea that he is not well fitted to grapple directly with the problems of the larger world.

"The value of University men in the war was to be found not only in their specialised knowledge, but in the

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adaptability, inventiveness and suppleness of the well-trained brain. Alike in the field, at home and abroad, these qualities were the special gift of the Universities, old and new, to the war strength of the nation, as they are to its peace strength day by day."

Gentlemen, just think how essential and indispensable are each institutions even for such purposes as military defence and commercial and industrial efficiency. There people are especially in our community, who think that high education tends to make a nation cowardly or that no such qualification as necessary either for trade or commerce. Let those who entertain such nations ponder upon the work and achievements of scholars and professers of Oxford and Cambridge Universities in the service of their motherland during the late war.

ADULT EDUCATION

Gentlemen, I have now to say a few words about the last stage, *i. e.*, from the age of twenty-four to the time of death. This subject is generally known as adult education which has now begun to attract public attention in this country. But I doubt whether its nature, scope or significances are yet fully realised, and as I regard this movement most particularly important for India, 1 hope to be excused for explaining it with some fullness on this occassion.

In the first place let me make it clear that the object of adult education movement in countries like England is not merely to spread literacy among the common peoples, or that there is no need, as there has been free and compulsory education since 1870, and there is no illiterate in the country now. The aim and purpose of this great movement as explained in the Final Report of the Adult Education Committee in England, may be summarised as follows :—

> "That the essence of democracy being not passive but active participation by all in citizenship, education in a democratic country must aim at fitting each individual progressively not only for his personal, domestic and vocational duties, but, above all, for those duties of citizenship for which these earlier stages are training grounds : that is, he must learn

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(a) what his nation is and what it stands for in its past history and literature and what is its place among the other nations of the modern world;

(b) what are his duties to it, from the elementary duties of sharing in its defence and submitting to its laws up to the duty of helping to maintain and even to elevate its standards and ideals;

(c) the economic, political and international conditions on his nation's efficiency and well being depend... that there is latent in the mass of our people a capacity far beyond what was recognised, a capacity to rise to the conception of great issues and to face the difficulties of fundamental problems when these can be visualised in a familiar form... That adult education must not be regarded as a luxury for a few exceptional persons, nor a thing which concerns only a short span of early manhood, but that adult education is a permanent national necessity, an inseparable aspect of citizenship and therefore should be both universal and lifelong... that the economic recovery of the nation, the sound exercise of the new spirit of assertion among the rank and file, the proper use of their responsibilities by million of new voters, all alike depend on their being a far wider body of intelligent public opinion..."

DEFINITION OF ADULT EDUCATION

Mr. Mansbridge has explained the history of this movement In his book "An Adventure in working-class education" which is worth study, and there is a great deal of literature on the subject which needs the attention of our educated class. Let me try to give you some idea of the great national effort which is being made in this behalf in England—a country already in the first rank of advanced nations of the world. It is important to observe that the great Universities of Oxford and Cambridge have been the pioneers in this field, but how the work is carried on by about twenty other universities and a number of colleges which hold Tutorial and one year classes as well as summer schools at which almost all subjetcs are taught to adult pupils of all ages—some of them as old as 73 years of age. A part from these various

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educational institutions there are a number of associations engaged in this work, such as the Worker's Educational Association, Educational Settlement Association, Residential Settlements Association, National Adult School Union, Young Men's Christian Association, Young Women's Christian Association, National Federation of Women's Institutes, the Co-operatives Union Limited, Womens Co-operative Guild, National Home Reading Union.

The work done by the various Universities and the Associations is so important and extensive that the activities of each organisation would require a separate lecture. It should be the business of this conference to bring all such information before the Indian public. A great deal of the literature obtainable is in the library of this conference and is waiting to be studied and utilised by those who may be interested in the subject.

Gentlemen, the importance and application of the principles under-lying this movement to the needs and circumstances of India must be obvious to all of you. With only six or seven per cent literates how long are we to wait for the products of our schools and colleges to uplift the people as a whole. At this rate not only generations but centuries would be necessary for spreading education and enlistment throughout the people of the kind and on the scale such as are becoming common in Europe, if we are to depend upon our existing schools and colleges alone. In no country therefore is there such an imperative need for adult education as it is in India. Please remember that mere compulsory primary education, even if it can be provided in all parts of the country, will not wholly serve the purpose, as the object of adult education is not only to give elementary education but to equip every individual member with the necessary qualifications of citizenship. The real question is : how to do it ?

It is indeed very gratifying to see some of the provincial Governments taking up this urgent work. Very recently the Punjab Government have issued an important circular on the subject, but Government alone cannot accomplish such a big task. In England the lead was taken by the Universities, and now the work is carried on by Voluntary Associations. This is one of those

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questions in the examination and solution of which all creeds and communities in India may usefully join. There are Hindu, Muslim, Christian, Sikh, Parsi and other communal organisations carrying on their respective educational propaganda and programmes, but is it not time for all of them to combine and co-operate in the consideration of those aspects of this problem which are common to all of them? Various departments of Government have been in charge of your education in all its branches, for generations, and the Missionary organisations have been doing most useful educational work in all parts of India, for more than a century. There are Hindu, Sikh and other conferences and associations which have been serving the cause of their education for a long time. This Conference has been promoting the cause of Muslim education now for nearly forty years. All of these have acquired experience and possess useful knowledge about the real condition and requirements of the various communities which form the Indian people. Do not the common interests of the country demand that, so far as possible and practicable, all such efforts and activities be co-ordinated, so that the fruits and lessons of the past experience gained by all may be available for the people as a whole. Such co-operation can also prove of immense use in the consideration and elucidation of the question as to how education can be made to help the cause of national unity, for education is a force which, can be exploited both for Union and disunion. Education is now a transferred subject and therefore both the official and non-official agencies may now freely combine to make the best use of this great national asset. I hope and trust that this suggestion will receive the consideration it deserves.

Gentlemen, just, as adult education is particularly important for India, so it is specially needed for Musalmans in this country who are woefully backward in education and whose future is so dark and doubtful. So far as they are concerned I beg to suggest that the authorities of such institutions as the Darul-Uloom at Deoband, Nadwatul-Ulama at Lucknow, Anjuman Himeyat Islam and the Islamia College at Lahore, the Islamia College at Peshawar, the Muslim University and this Conference at Aligarh, the Ahmadya organisation at Qadyan and other Muslim Associations should meet at some of these places, as soon as it can be arranged, to consider the ways and means of starting and popularising, on an extensive scale, the adult education

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movement among the Musalmans of India. First of all, a beginning should be made in the towns and qasbas, and every mosque should be the centre of activity in every mahilla. Graduates and other qualified and educated Muslims employed in various departments or capacities in any town or place should be asked to give at least one Sunday every month for this purpose, and those who volunteer to do so should be organised into small parties of two or more and may be allotted to the various parts of a town or qasba where they may do the work in some such ways as the following :—

(1) They should attend the mosque in their Mahilla at the time of every prayer, and after saying their prayer they should get to know all those present in the mosque to whom they should explain the object of their mission in a most respectful and sympathetic manner, the great object being to revive the true Islamic equality and brotherhood and to win the confidence of our poorer and ignorant brethren in faith.

(2) By means of short friendly speeches and small pamphlets interest should be stimulated in such subjects as Co-operation, Savings Bank, rights and duties of residents within a municipality or District Board, the powers and duties of such executive and revenue officers as police constables, Tahsil peons, and patwaris, etc., rights and duties of voters, proceedings in the Legislative Councils, Post Office, Telegraph and Railway rules.&c.

(3) Opening of small libraries and reading rooms in mosques with simple books dealing with moral, educational and economic subjects.

FEMALE EDUCATION

Gentlemen, the need, importance and urgency of female education in India are so obvious that I do not wish to say any thing on this aspect of the question. But there is so much to be said with regard to its practical side, and with reference to the ideas, customs and conditions which prevail in our community

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in this connection, that a whole lecture is needed to do justice to this most vital problem. I hope I shall have some other opportunity to express my views on the subject. I should like, however to observe that so far as the spiritual, mental and moral development is concerned there is no difference between the educational requirements of men and women here or any where, and even in the matter of physical culture their needs are common in most respects. The object of female education should be not merely to produce good wives and mothers but to deveolp and train to the full, brains and bodies of the "better-half" of the population. If the brains and bodies of the "better-half" are undeveloped and untrained, how can the national stock of our spiritual, mental moral and physical wealth come up to the standard of those nations and countries where best possible educational facilities are provided for every individual, whether male or female. It is therefore essential that we should have a correct idea as to the nature and scope of this great subject.

There is just one more observation to which I desire to draw particalar attention of those who are in charge of this part of our educational programme. While approving no arbitrary restriction upon the kind of knowledge or culture which our women should acquire I entirely agree with those who deprecate the assimilation or adoption, by our girls, of those artificial and expensive tastes, habits and ways which are the outcome of irrational imitation of European system of life. Our female education and training should be designed, so far as possible, to implant, in the minds and character of our girls the spirit of the following verse in the Koran —

يايها الذين قل لازواجك ان كنتن تردن الحياة الدنيا وزينتها فتعالين امتعكن واسرحكن سراجا جميلا
. وان كنتن تردن الله ورسوله والدار الاخرة فان الله اعداللمحسنت منكن اجرا عظيما

("O Prophet! say to your wives. If you desire this world's life and its ornaments, then come, I will give you a provision and allow you to depart a goodly departing. And if you desire Allah and His Apostle and the latter, abode, then surely Allah has prepared for the doers of good among you a mighty reward.")

EDUCATION OF DEFECTIVE CHILDREN

Gentlemen, now I wish to say a few words on a subject which has been neglected in this country both by the Government

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and the people-I mean the education and training of mentally and physically defective children. It is extremely important to tell the people in India now that the deaf and dumb, the blind, the cripple, the tuberculosis and other mentally and physically defective children are looked after, educated and trained in Europe. But this will require a whole lecture and I hope to do it at some other time. I shall state a few facts as to what is being done in England in this connection. There is a Central Association, for Mental Welfare which consists of about seventy-five Public Bodies, Societies, Associations, Institutions and Homes all of which look after the interest and welfare of the mentally defective children. Besides, there are about fifty voluntary Associations for "The care of the Mentally Defectives" which are affiliated to the Central Association. Then there is the Invalid Children's Aid Association with 23 Branches in London and 37 in other parts of the country. The London Branches alone helped more than 23,456 children in 1919.

The London County Council had a survey taken of the physically defective children in its schools in 1920, and 2,284 children were found defective on account of tuberculosis, paralysis, congential and other kinds of deformities. Best possible treatment as well as educational arrangements suited to their condition are provided for all such cases.

There are a number of colleges and schools for the blind, the deaf and dumb and other defectives. There is a public library in London for the blind which has more than seventy thousand volumes is Braille which are lent to institutions for the blind all over the country. The blind people there study books on literature, science and Mathematics. There are newspapers, magazines, and novels for the blind which they read and enjoy. There are games and sports in which the blind take part. Similar means of enjoyment are povided for other defectives of various kinds. All such facilities and amenities have been in existence for this portion of suffering humanity in the so called materialistic Europe, for generations, but what is the position, in this regard, in the so called spiritualistic India. I feel bound to say that the Government, in this matter, have not done their duty—they should have established at least one model institution for every class of defectives in every Province. And the same should be said about

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the Native States where so much is spent in charity, but what is being done for the enlightenment and mental and physical enjoyment of this suffering portion of our fellow beings.

NATIONAL EDUCATION AND INDIA

Gentlemen, having place before you a few educational facts, and ideas, and schemes which are equally applicable to the educational requirement of every nation or country let me now consider certain aspects of national education in India. It is obvious that the most important object of a system of national education in India should be the prepraration and training of her sons for the attainment and successful running of Swaraj. Therefore any such system should be designed —

(1) to raise the spiritual, intellectual, moral and physical level of the people as a whole.

(2) to give the keys of knowledge, sciences and arts, necessary for extending man's dominion over nature, for consolidation of national strenght and security, and for obtaining the maximum of enjoyment from our lot and luck on this planet,

(3) to promote and strengthen the bond of unity between the various communities, specially the Hindus and Musalmans, and inspire them with one common patriotism and love of the motherland.

I beg to suggest that the time has now come for co-ordination of all the efforts and activities that have been going on in this country, for such a long time, so as to make a united attempt to solve this gigantic problem.

As you know, gentlemen, besides the educational departments of Government a number of communal organizations have been serving the cause of education in this country for a long time. The various Christian Missions have been doing most useful educational work in all parts of India for more than a century. There are Hindu, Sikh and other conferences and associations which have been carrying on their own educational propaganda for generations. This conference has been trying to

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promote the cause of Muslim education now for nearly forty years. All these have acquired knowledge and experience about the real condition and requirements of the various communities which form the Indian people. Do not the common interests of the country demand that, so far as possible and practicable, the fruits and lessons of the past experience gained by all may be available for the people as a whole?

Apart from this, such co-operation would be of immense use in the consideration and elucidation of the question as to how far and in what way education can be made to help the cause of national vanity, for education is a force which can be exploited both for union and disunion. It is now time that it should be consciously employed for the sacred cause of national unity in India. When thinkers and eductionists in Europe are trying to utilise education for the promotion of international unity and concord, to ensure peace and happiness for mankind, surely the people of this country should at least make similar effort to bring about the same results in India.

As regards co-ordination between the official and national activities it should be the natural result of the new reforms under which education now is a transferred subject. Voluntary and non-official workers are in need of expert advise and guidance, and the Indian Minister and his department are in need of public support and confidence. I may mention, as an instance, the example of official help and co-operation, which the ministers and directors of the United Provinces and the Punjab have set, in connection with the organization of the Educational Exhibition, which is to be opened here tomorrow by His Excellency Sir William Marris, the Governor of these Provinces. Here is a concerete example of what I mean by co-ordination between the official and non-official agencies.

As I have suggested in connection with the question of adult education it is highly desirable that the various associations, engaged in educational work, should have some opportunity of discussing and considering the problem of national education in co-operation with the official representatives so that all the accumulated experience and influence may be utilised for this great cause.

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SURE MEANS OF UNITY

And lastly; the question of the right and friendly attitude of our Hindu brethren towards the problem of Muslim education is to my mind most important and far reaching in its results. I have always been a sincere advocate of Hindu-Muslim unity as it is essential for our best interest in this country. But this is not a thing which can be had for the asking—it needs conscious and honest efforts on the part of both the communities concerned. How are we to test the sincerity of either side ? In my judgment the real test of a Muslim's sincerity lies in his making India the centre of all his worldy interests and aspirations, and in his exclusive devotion and loyalty to the cause of his motherland which, in effect, means co-operation with and support of the Hindu majority in all that is essential for the attainment of India's highest ideal. And the real test of a Hindu's sincerity is his genuine sympathy with and practical support of all that seeks to remove or reduce the cause of Muslim ignorance and poverty. In the best interests of our motherland the cause of Muslim education and economic recovery should form an important item in the national programme of India, for, nothing will promote national unity and solidarity so much as the enlightenment and prosperity of the backward portion of our people. I fully endorse the view expressed in the Calcutta University Commission report that "In the new movement of the Muslim community towards higher education there lies the presage of an intellectual unity which would lessen, if it might not obliterate, the breaches caused by ancient divisions and by deep differences in cultural traditions. A great equality in point of culture might strengthen, the forces which make for harmony and cooperation between the two main sections of the Bengal population....."

AN EXPLANATION

Gentlemen, I might be asked as to what I mean by practical support and genuine sympathy, and in what way our Hindu friends can help us in our educational movement ? It is not possible to give a full answer in an address such as this, but I can mention just a first few cases by way of example. It is the verdict of every commission and committee, from that of 1882 up to the Calcutta University Commission that special provision is necessary for Muslim advance in education, special provision

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means special sanction in the budgets of the various provincial Governments which depends upon the will of the majority. Then again, Muslim representation in the Senates and Syndicates of the various universities depends upon the votes of Hindu Senators and Syndicates who are in the majority in every province. The proportion of Muslim officers and teachers in the various educational departments is one of the controversial question between the two committees, but its importance should not be ignored. How far Muslim students can get Government scholarship and how many of them can be admitted in Government colleges, schools, and other educational institutions, whether as free or paying, is a question which has assumed special significance in recent years. That in all such matters Hindu sympathy and support, if it be real and practical, can be of material help to the cause of Muslim education admits of no doubt.

Gentlemen, I fully realise the delicacy and difficulty of this question. I also feel that in view of the actual situation in the country today you will regard such pious wishes and sentiments as nothing but empty dreams. Perhaps you may be right. But is there any high ideal or truly noble aspiration before us today which does not savour of dream or even of delusion? The fact is that the problem of India is in itself one of the most difficult that ever faced humanity, but that of the Indian Musalmans is simply stupidifying. The settlement of the issue between the British and the Indian can solve only a part of our problem the issue between the Hindu majority and the Muslim minority has also to be settled. And as the settlement of the first depends entirely upon that of the second, most vital interests of both sides demand their best efforts for the settlement of both as soon as possible.

ALIGARH MOVEMENT

But, gentlemen, I am convinced that our best contribution to the solution of the general problem, is to prepare and qualify ourselves for the part which we as Muslim sons and citizens of India, should play in the service of our motherland. Depend upon it that neither the Government nor the Hindu majority can or will ever relieve our real needs unless and until we are fit and competent to demand, secure and safeguard our rights whether now or in the future. It was this conviction which led Sir Syed, about 1870, to dedicate his remaining life to the cause of Muslim

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regeneration, and it was with this definite aim in view that he started the educational movement at Aligarh about that time. Let me explain briefly the basic principles and some of the salient features of what is known as the Aligarh movement. This brings me back to the ideal which Islam has set before its followers and mankind. To do our duty as vicegerents of God on earth, and to devote our best powers to the enrichment and embellishment of this world is our mission in this life. Applying this conception and ideal to the case and circumstances of India it should be an important part of our duty, as true Muslims, to do all in our power to raise the position and prestige of our mother land as high as possible. Under the existing conditions the attainment of Swaraj is believed to be the highest ideal before our country, therefore to contribute our full share towards the realisation of that great end should be one of the most important aims of Musalmans in India. Accordingly, our education should be designed to produce men possessed of qualities required for the successful pursuit of such great ideals.

But there is one aspect of this question which I should like to make perfectly clear. I am not concerned on this occasion with any political programme or propaganda which may be necessary for demanding or securing those concessions, rights or privileges which may be regarded as essential for the attainment of Swaraj. I mean by Swaraj, when talking of our educational programme, the cultivation and developement of that capacity which consist in the spiritual, intellectual, moral and physical fitness and equipment of the people themselves— fitness which can effectively command the cession of Swaraj and which is a certain guarantee for its maintenance and security. I assure you that the true weapons for winning and safeguarding Swaraj are (1) self control (2) trained intellect, (3) strong moral character, and (4) physical efficiency—all these can only be forged in a well planned and well conducted educational institutions.

It was with ideas and ideals such as these that Sir Syed had designed his scheme of education for his community.

Gentlemen as I have told you already Sir Syed's whole life was devoted to the service of Islam and India. As or general dearth of able and good men, was the most serious symptom of national

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decadence Sir Syed's greatest desire was to have a sufficient supply of men fit and qualified to become leaders in the field of thought and action. Islam and India needed true followers and patriotic efficient citizens, well equipped with the highest culture and strong manly character. It was to serve this purpose that he founded the institution, in 1875, which is now known as the Muslim University and which was his crowning effort in the cause of Islam and India.

AIM FOR LAYING THE FOUNDATION OF MUSLIM UNIVERSITY

Gentlemen, the work and history of this institution are well known and need no recapitulation. Stated briefly, its main object was to cultivate the spirit of "truth, goodness and beauty" under a system which combined all that was, according to the founder, best in the cultures of the East and the West. This was the first institution in India where learned Maulvis and distinguished scholars from Oxford and Cambridge lived within one compound, under the personal influence and guidance of the great founder, and thus carried on the work of teaching and training the rising generation of the Indian Musalmans. The great personality of Sir Syed and the Oriental Scholarship of such of his co-workers as Hali, Mohsin-ul-Mulk and Shibli on the one hand, and the culture and character of such sympathetic and large minded Englishmen as Beck, Morison and Arnold on the other, had created an atomosphere and a tone which were unique not only in India but even in Muslim Asia which inspired Muslim youths ideals at once high and noble and stimulated habits of life at once active and effective. The first lesson which Sir Syed's life and influence taught us was devotion to truth in all our relations whether with God or man. We should be true to God as the Creator and Giver of every thing concievable, to our religion which has shown us the right path, to our king under whose government we enjoy not only protection and peace but perfect freedom of conscience and religious observance; to our motherland whose sonship and citizenship are the only title on which our claim for political status and rights in this country can be based, to our community whose membership was the foundation of our Islamic brotherhood and upon whose progress depends our own position and prosperity; and to humanity whose serivce in the greatest ideal which Islam

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has set before us. In fact Sir Syed desired to eradicate from our character every vestige of منافقت i.e., hypocrisy which is a deadly sin in Islam and which had no place in his code of life. Pursuit truth, in every shape and form, was the first ideal which he placed before us.

The other important lesson which Sir Syed's system was intended to foster was the ideal of "goodness" as embodied in acts of service of our fellow beings. The education which was imparted and the residential system, which was the most distinctive and unique feature of this institution at that time in India, were all designed to evolve, develope and form such culture and character as were best fitted to prepare us for the service of our community and country.

I do not propose to say anything more, on this occasion, as to the principles and aims of this institution which has now been in existence for nearly half a century. It is now time for a full and fair review of its work and achievements which I shall endeavour to do at some other time. No one can deny the great part it has played in awakening and infusing the new spirit and life in our community, and in making a memorable contribution to service of our motherland. However, it is not my purpose to refer, on this occasion, to the bright side of the picture. It is the dark side to which I feel it my duty to draw your attention.

DARK SIDE OF THE MOVEMENT

Gentlemen, in spite of my devotion to admiration for all that the Aligarh movement has done for our community and country, my loyalty to its essential merits and desire for its future success compel me to point out to you that aspect of its influence which has done more harm than good and which is in urgent need of re-examination and reform. In order to make myself perfectly clear let me remind you once more of the two basic priciple of عبدیت and نیابت which, in my opinion, constitute the best test of success or failure of any Muslim institution.

It seems to me that, judged in the light of actual results, the element of عبدیت in the life and character of the product of this institution, among whom I include myself first of all, is not what it should be. In adopting the expensive English ways of life

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we have chosen that part of European culture and civilization which is not vital and which has accentuated our weakness for self indulgence in different shapes and forms.

Gentlemen, the evil of extravagance was already too serious a feature of our national distemper, but its modern form is simply disastrous. When so much of our time, attention and earning are taken up by tastes and habits which require large house, expensive furniture, fashionable dresses, sumptuous dinners, parties and exclusions and other modern luxuries, as necessaries of life, what can be left for those accomplishments without which we can not be equipped as نائب اللہ on this earth. I often think that the feature in the life of Mahatama Gandhi, which deserved most particular attention on the part of the Indian Musalmans was his humility, simplicity, inexpensive way of living and his self-denying character in every thing that concerned him personally. His life in this respect is a fine example of عبدیت. I attach very little importance to the fashion of putting on Gandhi cap and *Khaddar* coat, for even in this garb, one can lead a most expensive and self-indulgent life. What is wanted is the right spirit which may inspire us with the spiritual self respect and largeness of mind which take pleasure, not in outward show or self-indulgence, but in the denial of self and the service of humanity. Please do not misunderstand me. I do not wish to preach self-mortification in any shape or form. Every nourishment and comfort necessary for maintaining the best possible physical health, energy and vitality we must have—without that we cannot perform the duties of but we must try to eliminate every non-essential element from our diet, dress and other phases of life.

SHUDDHI AND SANGATHAN

Gentlemen, I have taken the liberty referring to this rather delicate subject, as it has a very important bearing upon the efficiency and general capacity of our community which is face to face with tremendous difficulties in this country, and therefore needs the service of men armed with the effective weapons of physical endurance and self-sacrifice, without which no great purpose can ever be achieved. Our position, as Musalmans as well as citizens of India, is confronted with forces and is surrounded with dangers which call for the highest powers and well organized efforts to be faced with any chance of safety or

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success. Among such forces and dangers I may mention such movements as the Shuddhi and the Sangathan as well as the fact that we are a poor, backward and disorganized minority. So long there is no real unity between the Hindus and the Muslims all these facts constitute a most serious situation for the weaker party.

Gentlemen, I have already referred to the question of Hindu Muslim unity more than once, and have told you that Sir Syed was the first Indian leader to realise and urge its importance. But he was also convinced that so long as the Musalmans were poor, ignorant and therefore unable to demand and secure equality of citizenship in all its aspects there never will be such unity. There cannot exist real unity even between two real brothers if one is strong, rich and successful in life, and the other weak, poor and a failure—on one side will be contempt and on the other jealousy. And when the diversity in moral, material and political conditions be accentuated and embittered by such, religious conflicts as must result from the Shuddhi and Sangathan movements, the serious nature of the position is obvious. But I am one of those who are not daunted by these overwhelming obstacles, for, I refuse to abandon hope in the ultimate soundness and sanity of human nature. The time will come when the two communities will succeed in distinguishing between essentials and non-essentials, and is adapting their ideas and actions to the dictates of wisdom and humanity. It all depends how we play our part in these struggles which will continue until the Indian problem is finally solved.

Gentlemen; you have a right to ask me as to what is our part, and how are we to play it. It is a question which I doubt whether any living person can adequately answer, and certainly I do not regard myself as fully competent to do so, but I shall tell you frankly what opinion I hold of this difficult subject. As I have told you already service of Islam and of our motherland should be the chief items in our programme. Defence of our religion against outside attacks, and organized efforts in the cause of moral and material recovery of' the Indian Musalmans come under the first head; honest and consistent endeavour in the cause of Swaraj as safeguarding our special interets fall under the second.

These are the chief aspects of the part we have to play, but the question is : how to play it? I shall try to answer this as briefly

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as possible.

FIRST CONDITION OF SUCCESS

Gentlemen, whatever be our programme and whichever national interest we may have to safeguard the first condition of success is an adequate supply of competent and suitable men for all our requirements. Suppose we wish to defend our religion against such outside attacks as the Shuddhi, should not our weapons of defence be at least as effective and telling as those of our opponents ? But the Hindu missionary is, as a rule, a man of education—a number of graduates and masters of arts have dedicated their lives to this work. They are not only cultured and well informed but are armed with the virtues and habits of humility, simplicity and self-sacrifice the most effective and indispensable weapons for the propagation or defence of any religion. Hundreds of very highly educated Hindus are devoting their inteilect and energy to the service of the poor and the ignorant—they go to villages, walk for miles, sleep on the ground, partake of simplest possible food, ask for or accept no contribution or entertainment from those whom they serve, and thus win their hearts and respect. How many highly educated Muslims there are who can meet their opponents on this ground ? We are up against forces that are equipped with much better spiritual, intellectual, moral and physical weapons than we possess. It is not a struggle which will last for a day, a year or a generation—it will go on, God only knows for how long. The time has come when our educational system should be designed to turn out men, cultured and competent inspired with the spirit of true missionaries whatever may be their part or a position in life. There is no priesthood or professional missionary class in Islam—every Muslim should be fit to act as such whenever and wherever it may be necessary. It is therefore necessary that our younger generation should be trained; in our educational institutions for a life of service, self-sacrifice and physical endurance.

OUR POLITICAL FUTURE

So far, gentlemen, I have referred to our educational needs with regard to the defence of our religion, but you will naturally ask me : what about our political position and future in this country? I shall consider this subject in so far as it bears upon

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educational programme.

Gentlemen, let us be perfectly clear about this extemely important question. The political problem of India consists, in the main, of three elements : (1) the British Government (2) the Hindu Majority, and (3) the Muslim Minority.

If the Muslim Minority desires to adopt a correct policy it should clearly realise the position of the other two elements and its own relations with them.

Sir Syed and his school of thought have always regarded the presence of British rule in India as a guarantee for her peace and progress and the most effective means of solving the Indian problem; and loyalty to British rule has been an integral part of their programme. The events and experience of the last few years should confirm and convince us of the soundness of this policy. But British rule is not a fixed or immutable entity so far as the actual power and control of the dominant factor is concerned. The process of transference of power from the British to the Indian element has been going on, more or less, ever since 1860, and the new reforms have now brought it to a stage when the silver lines of the distant Swaraj are visible. We should realise the full significance of the fact that the ideal of Swaraj or responsible self-government in India now definitely finds place not only in the Act of Parliament but in King's own proclamation. This means that every loyal citizen is bound to forward the cause of Swaraj; and so far as the Indian Muslims are concerned, I have already said that, both as sons and citizens of India, it is their duty to serve their motherland to the best of their ability. Therefore, so far as the attainment of Swaraj is concerned, it should be our definite policy to co-operate in full with our fellow countrymen.

RESULT OF SWARAJ

But now gentlemen, we come to the crux of our difficulty, for, the attainment of Swaraj means, in effect, the predominance of the Hindu majority, and with them our relations are not yet on a sound footing. Out of this situation arise special needs and interest which it is our duty to meet and safeguard There is thus a conflict between our position as sons of India and our interests as the Muslim minority in this country, and it is this which makes

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our problem most serious and perplexing. The question is: how are we to solve this difficulty?

Gentlemen, as this stupendous issue has a very important bearing upon our educational problem it is necessary to consider it on this occasion. It appears to me that it is in the solution of and triumph over such difficulties that the real value of great principles is tested. Let us give some chance to the great principles of Islam which are the heritage of every Muslim and are full of dynamic force and clear guidance. Let truth and wisdom, be our sheet anchor, and with their light and lead face facts—facts which are the determining factor in our future destiny in this land. What are those facts ?

The *first fact* is that the supreme power in this country is in the hands of the British who are maintaining peace and order, and are protecting our person, property and other right such as we possess. In return for the benefit we thus enjoy it as our duty to be true to the Government which ensures them. There should therefore be no wavering or uncertainty on this point.

The *second fact* is that both the Act of Parliament and the royal word are pledged to prepare India for Swaraj, the highest political ideal which any nation or country can aspire to. The principle of Nayabat demands that the Muslims sons of India should be among the foremost patriots in accomplishing this great purpose, for, it is only as sons of India that we can legitimately claim any right of citizenship in this country. In return for the rights and privileges we now possess, and in justification for any that we may demand or secure in the future. It is our duty to be true to our motherland. There should, therefore, be no wavering or uncertainty on this point.

The *third fact* is that, under existing conditions in India, any advance towards or the attainment of Swaraj means, in effect, an extension in the power of the Hindu majority which does not command the confidence of the Muslim minority whose special interests are thus imperilled. In the interest of our ultimate unity as well as to safeguard the future of one community it is imperative to have a separte communal programme and organisation for the defence of our special interests. This is most

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vital, and no flights of idealism should blind us to the realities of our situation in this country. So far as the attainment of Swaraj, on the constitutional lines-and by constitutional means, is concerned we should co-operate in full with our fellow countrymen, but so far as our special interests are concerned, for their safety and security, we must depend upon our own efforts and organization. There should, therefore, be no wavering or uncertainly on this point.

The *fourth fact* is that the political future of India is being forged and shaped in the Councils, Municipal and District, Boards, and in the various services and departments of Government where civic rights and requirements, whether general or special, are considered and determined. These are the fields where national as well as communal battles are to be fought and won. It is there that we should discriminate between general and special interests, and it is upon the unity, capacity, courage and independence of Muslim representatives in these places that our political future mainly depends. Pursuit of common communal policy, on some such lines as I have indicated by Muslim representatives in all Councils and public positions and activities is absolutely essential for securing effect and respect for the voice and views of the Muslim minority. There should, therefore, be no wavering or uncertainty on this point.

The *fifth fact* is that in this age and country mere brute force is powerless and futile—it is culture and character, organization and discipline which constitute the real strength and asset of nations and individuals. Whether for the service of our motherland or the cause of our community, it is weapons such as these which we absolutely needed. Mere cries or curses, complaints or contentions, fists or physical force can not accomplish much—it is the constitutional method which is indispensable and most effective. There should, therefore, be no wavering or uncertainty on this point.

The *sixth fact* is that it is only by means of education of the right kind, organized on a scale and in a manner suited to our special needs and position, that the community can be equipped with the weapons and the capacity they require for passing through this great ordeal with success. There should therefore,

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be no wavering or uncertainty on this point.

THE END

Gentlemen, for what I have said above the real nature of the issue is obvious, which should lead us to the conclusion that the most important part of our problem is the educational upon which we should concentrate most of our attention and energy. We cannot afford, without great peril, to ignore or postpone it as has been the case during the last few years. No crisis or calamity should be allowed to interfere with our educational programme, could there be a greater crisis for the British nation and Empire than the late war when their independent existence itself was in jeopardy, and when every capable individual devoted and sacrificed his or her all for the safety and glory of their motherland. But, in spite of the fact that they were already among the highly educated nations of the world and were engaged at the time in a most expensive and terrible war, they proposed and passed the Education Act of 1918, and sanctioned additional expenses of crores of rupees during that very critical period. This shows how living nations appraise the value of vital things, and what price they are ready to pay for things which really matter.

Gentlemen, in conclusion let me explain, in a few words, what I believe to be the Islamic aspect of our educational movement. If we desire to revive true Islamic spirit, as we must, we should look not only to the externals but more particularly to the inward essence of the result. Maktabs, schools, colleges, universities, examinations, degrees and the rest—these are all necessary, but only as a framework in a living organism. The life and soul are the culture and character of our product. Just as a true cultivator looks not to the height or thickness of the plants but to the quality and quantity of the crop he gets, so should we fix our attention, not so much upon the number of our graduates or their degrees as upon the content of their culture and character, upon the quality and quantity of their knowledge refinement, truthfulness, patriotism courage, cleanliness of mind, body and speech, love of fair play, temperence, self-denial, gentleness to the weak and bold front to the bully power of physical endurance, practical effeciency, unshakeable public and private honesty and appreciation of beauty in nature, in art and in human conduct. In

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short, our chief criterion and concern should be: how far the product of our educational institutions has added to our stock of عہدیت and نیابت.

I thank you, gentlemen, once more for the patience, and kind attention with which you have listened to my address.

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THE THIRTY EIGHTH MUSLIM EDUCATIONAL CONFERENCE HELD AT ALIGARH DECEMBER 26-30, 1925

PRESIDENT: NAWAB SAHIBZADA SIR ABDUL QAYUM KB; K.C.I.E., MLA.

Descendant from Sultan Ibrahim Lodhi, the king of the Lodhi dynasty; settled down at Peshawar; born, 1863; got traditional education; entered into Government service,1887, and earned much name and fame because of his sagacity in administration; a loyal British citizen who bridged the gulf between the frontier tribes and the government; served the Political departments, Assistant Political Agent, Khyber; Assistant Commissioner and Assistant Political Agent, Chitral, 1910; participated in Black Mountain Expedition, 1888; Samana Expedition, 1891; Tirah Expedition, 1897-98, Zakka Khel Expedition, 1908; member, Indo-Afghan Boundary Commission 1894-95; retired, 1919; member Indian Legislative Assembly 1923, attended Round Table Conferences,1930-32; became the first Minister in NWFP Government, and later it Premier, 1932, attended the 17th and 18th Sessions of the All-India Muslim League, 1925, 1926 to formulate a scheme of reform; attended the Muslim Conference, Delhi, 1927; elected Vice-President of the League, 23rd session (Hidayat group), 1933; a founder and life Honorary Secretary of Islamia College, Peshawar; did a lot for education of the NWFP; a man of dynamic calibre and most of the

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reforms in NWFP are due to him; got Khan Bahadur, Nawab, 1915, KCIE, 1917, died, 1937.

PRESDENTIAL ADDRESS

Ladies and Gentlemen, I feel highly grateful to you for the honour you have done me by electing me as the President of this year's annual session of the All India Mohammedan Educational Conference. When I think of those distinguished personages who have presided over your deliberations from year to year during the last thirty eight years, and when I look at those who are gathered in this hall to-day to hear me, my own shortcomings burst upon my view with such force that I feel the greatest diffidence in addressing you. The only explanation that I can find for the fact that your choice has fallen upon me is that you are tired of long and elaborate addresses and want some practical suggestions and perhaps a little plain speaking from one, who in your opinion represents the views of the Frontier Afghans on Western education. Remembering the past history of India you still give credit to the Afghans for many noble qualities and think that their views on this subject too might perhaps be interesting. I do not claim that the Afghans of the present generation have inherited all or most of the noble qualities of their forefathers who had such a large share in making the history of India. They too have fallen on evil days like most other nations of the East, but they are gratified to learn that they too can sit side by side with the other peoples of India to devise means for the common welfare.

ACHIEVEMENTS OF THE EDUCATIONAL CONFERENCE

One of the chief aims of this Conference has been to remove prejudices from the minds of the people against Western Education. I must congratulate the Conference that this aim of theirs has been completely achieved. We find people thirsty for Western learning not only in India, but in the distant and wild Tirah and Swat. The heir-apparent of the Ruler of Chitral graduated from the Islamia College, Peshawar two years ago. Afridis, Masuds and Turis may be seen at the Islamia College and School at Peshawar plying their books diligently. An English school has been established in the Independent Swat and there is a demand for one in Tirah. The demand for Western education has been created among the Mohammedans of India. Old prejudices

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have broken down and the people have realized that they cannot improve their condition without the aid of Western Sciences. The credit for this great achievement is chiefly due to your Conference.

The question of education is a vast and difficult one. So much has been written and said on it in conferences from time to time that I find it difficult to select any aspects of it on which I should address you. Without pretending to deal systematically with the subject, I will pick up a few questions which I believe are of some real importance at the present day. First of these is your school and college education on which you would perhaps like to hear my views. In the course of this, I shall have the opportunity to tell you what I regard as the highest aim of all education. Then, there has been lately much talk about agricultural, commercial and technical education and you would not forgive me if I said nothing about it. Lastly, I will speak on the moral education of your children and adults, which I believe is a question of very great importance. Last of all, with one word about the education of women I will close my address and hope you will forgive me if I say anything that may be uninteresting or unpalatable, for I happen to be a perfect specimen of your present day imperfect system of education and do not claim to be an expert in the subject on which I am going to address you.

EDUCATION FOR THE LEARNED PROFESSIONS AND THE CIVIL SERVICES OF THE COUNTRY

The question of competition with our sister communities in producing larger and larger numbers of men with Western education, is gaining prominence in these days. Long rows of figures are marshalled to prove the small numbers of our graduates, and undergraduates as compared with those of the sister communities. It is supposed that the worth of a community could be measured in the numbers of its graduates and under-graduates. Those who take this view regard University education as the gateway through which they have to pass before they can enter Government Service, which is identified in their minds with wealth, and power. The idea is that the more post the members of a community hold under the Government, the more influence they have with it. In a country where the communities are divided in

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religion and sympathies as they are in India, the preponderance of any one community in Government offices is a real danger to the interests of the other communities and each community has to take suitable measures from time to time to safeguard its rights; but we must bestow more earnest thought on the matter before making 'Communal rights in Government Services' our slogan in our struggle against the sister communities.

You know that 'efficiency' is the guiding principle of every government in the selection of its civil servants and if a government does not tolerate that its services should be monopolized by any one community, this too is in the interests of efficiency. The weakness which makes a civil servant most inefficient in his work, whatever his literary attainments, is the inability to do justice. A civil service too which has its eye constantly on the welfare of one community and which tries to keep other communities in the back ground, is the most inefficient civil service in the world, however great the literary attainments of its members. 'Efficiency' therefore requires that all communities should be represented in the civil service.

I agree with you in thinking that one of the aims of our educational institutions should be to train men for the civil services of the country ; but that it should be the chief aim, I do not believe. Nor do I believe that we should or can compete with the sister communities in the output of graduates and under-graduates. For one thing, they had a long start of us and we cannot make up the leeway. Then, there is also the aptitude for a special kind of work. 1 do not believe that our young men can compete with the Hindus in passing University examinations. I do not for a moment insinuate that Mohammedans cannot or do not excel in literary ability or that there are no Mohammedans who can hold their own against the best among the Hindus in science or literature. What I mean is this, that if you send, a hundred Hindus and a hundred Mohammedans to a college, more Hindus will pass in the examinations than the Mohammadans. I cannot say if the Hindus will get more benefit from their education than the Mohammedans, for passing the examinations is not the only benefit of education, but there is little doubt that more Hindus will pass the examinations. This difference is based on a deep fact of human nature. The Hindu students can work at their books

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more diligently, because they can abstract their attention from all that surrounds them in life more completely. The Mohammedans take a more living interest in life and therefore can spare less time for their books. I cannot say if it is an advantage or a disadvantage in the ultimate sense.

If the chief aim of your educational institutions is to turn out men for the civil services and the admission to them is to be gained by the University degree, you shall have to be contented with inferiority. What is the good of deceiving ourselves when self-deception does not lead to success? Some among you will retort that our chief aim is not to produce as many graduates as the Hindus or other communities possess, that we want our schools and colleges to give real education to our young men and that we do not care for numbers or a superficial efficiency which can only help us in entering Government service, but the real efficiency as it is understood among the advanced nations of the world. You are wise if you think so. You will not dishearten yourselves by entering into a competition the terms of which are disfavourable to you. If your nimble-bodied rival is an expert rope dancer, while you have been endowed by nature with a bulky frame, it is not wise for you to try to excel him on the rope. Let him come to the ground where you may meet him on equal terms. If the Hindus excel us in some professions, there might be walks of life in which we might excel them with equal ease. If our neighbours have specialized in some professions, is it necessary that we should also specialize in the same professions in spite of the fact that our natural bent of mind is in another direction. Division of labour must be the rule in the choice of professions too. Let each community choose the professions for which it possesses the greatest fitness.

I do not intend by what I have said that we should not train our men for Government services, but that we should not regard them as our chief aim. We should study carefully the strong and weak points of our character and model our educational ideals according to the knowledge we gain of it. It is not a wise policy to teach the hawk to coo like a pigeon sitting on the perch. The hawk will not become a pigeon by taming. You will deprive the hawk of his own nature, but fail to engraft the pigeon's nature upon him. We should never model our educational ideals by blind imitation

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of what others are doing. We should not grudge others what they have achieved in their line, nor follow blindly in their footsteps ; but should choose our own line after careful thought. We should have our men in each and every profession, but we should specialize only in those for which by nature and inclination we are the fittest. In this way we shall march on the road of progress without quarrelling with our fellow travellers. There are some persons in every community who in their relations with other communities interpret every thing in terms of victory and defeat. They will never tolerate the idea that we should admit defeat in any sphere of action. They will call my advice the policy of defeatism. But it is no such thing. The policy I advocate will lead them to greater success than they have so far been able to achieve. To use a military metaphor, it is not always wise to concentrate your forces on the points where the enemy's forces are concentrated. It is sometimes expedient to have on these points just sufficient troops to hold them and deliver a determined attack with the main body where the enemy does not expect it. When the frontal attacks fail, the flank can often be easily turned. But we should never take such a view of our competition with our sister communities. Our struggle should not be a hostile struggle for supremacy, but a friendly rivalry on the road of progress. Therefore, to avoid collision with our neighbours we should concentrate our energies on those professions which they have neglected.

You will accuse me that I have discredited the old ideals without setting up a new ideal in their place. You will ask me to give a satisfactory answer to the question which I have myself raised. You will ask me about the professions in which the Mohammedans can excel in the same way as the Hindus have done in the learned professions.

EDUCATIONAL IDEALS

Before I tell you what educational ideals would suit the times and your condition better than the one of training for Government service, I must say something about the transitory nature of our ideals. They must always change with the progress of humanity if we are to keep abreast of the times. We mean no disrespect to the old ideals we have discarded when we say that

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they were inadequate. We mean no disrespect to the sages whose ideals we discard with the change of times. Their powers were human and their vision was limited. Ours is as limited as theirs, even more ; but we have our view of things from a standpoint which was not theirs, so that we can see things which they could not see. If you have ever been in a mountainous country, you will know that standing at the foot of a mountain when you look for the highest peak in the range, you mark one of those you see as the highest. You believe it to be the highest, because from the place where you are standing no higher one is visible. You begin to climb it and when after hard exertion you get at the top, you find that there is a peak in front of you as high from the top of the one you have ascended as this was from its foot. When you climb this new peak, there is another like it in front of you. If, when at the foot you see no higher peak than the nearest, it is no fault of yours. It is the fault of your position. When you are placed on the top of the first peak, you see the second with the same powers of vision. If in your exasperation resulting from the fatigue caused by climbing the first peak, you should refuse to look at the height in front of you and should insist upon regarding the point you have already reached as the highest in the range, you may be blind to the existence of the higher peaks, but the world cannot be. If losing heart, you proclaim it to be inaccessible, you only give proof of your own timidness. It is as accessible as the one you have already climbed. What is true of the mountain peaks is true of human ideals. We must always climb higher and higher. The practicability of an ideal is after all nothing but the measure of a people's earnestness and courage. Almost every thing is possible for an earnest and brave people, provided their methods are correct, and very little for the frivolous and the cowardly. Our educational ideals must change with the change, in our spiritual and political ideals. When training men for Government service and the learned professions was considered as the chief aim of our educational institutions, our highest political ambition was to occupy high posts under the Government. Now our aspiration is to have a real and substantial share in the government of the country. Time was, when the thoughts of a European writer were considered as a revelation from Heaven. The brilliant light of their erudition dazzled our eyes and we were incapable of distinguishing right from wrong, of separating wheat from chaff. Now we are beginning

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to see defects in their observations and detect flaws in their arguments. We are beginning to feel that nature has not endowed us with inferior intellectual powers and that we do not belong to a lower stage in evolution and that we too can do our part in extending the boundaries of human knowledge.

ORIGINAL RESEARCH

In discussing our educational ideals I will begin with this, the highest aim of all education in all countries and in all times. Whatever the special needs may be of your community or country, you cannot ignore this the highest of all aims, the Mount Everest of educational ideals, namely, the discovery of new facts and the formulation of new laws, the creation of new stars and new bright worlds in the mist by which man is surrounded. We may have duties to our country or community, but this is our duty to humanity and it takes precedence of all others.

We shall consider what we the Mohammedans of India to consider whose educational problems we have gathered in this hall to-day, have done in this direction. How much original contribution have we made to the knowledge of the world and what facilities have we provided for original research ? What have we, who claim to have the greatest love for knowledge done to create knowledge ? It is not sufficient to say that we have founded schools, colleges, and universities. These places are no better than 'whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones' if they are not fountain-heads of living knowledge. No community can call itself educated which cannot produce men whose word carries weight in the learned societies of the world. W cannot be said to have done our work of educating the people by spreading superficial knowledge. Quality tells in the long run, not numbers. The light of the Sun is greater than the combined light of all the candles and lamps with which we cure our blindness at night and create a sort of twilight. But they are no substitute for daylight. In the same way, superficial knowledge is no substitute for deep knowledge. The light which a man of genius radiates around him is like the light of the Sun. Its educative value is wonderful. The influence of a man of genius on those around him is marvellous. He possesses the true power of transmuting baser natures into noble nature. The presence of

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one man of genius in a community is of greater benefit to the community than hordes of superficial men.

I know that we cannot create men of genius. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and wither it goeth."

But if we are in earnest about our education, we can make provision in our educational institutions for the encouragement of original work. We can find lectureships on subjects which, we want specially to be investigated. We can make endowments for scientific research. When we have created reliable literature on some subject in this way, we as a community can claim to know the subject. But it must be remembered that success in this field will depend as much or perhaps more on the genius and industry of our scholars than on the facilities we provide for them. The pursuit of truth must be our chief aim in our educational policy. Truth is above everything, even above religion, for the highest religion is the pursuit of truth. If we can create the love of truth in our community, can interest it in the important problems of life, can put before it the true solutions of these problems and can teach it the right methods of approaching truth, we shall have completed our task of educating it. We should not confuse education with literacy. A man may be educated but illiterate; and literate but uneducated. Our object is education and not literacy. But so far we have been mainly occupied with the problem of spreading literacy. Letters are only symbols and books are only storehouses for these symbols. Knowledge is the meaning which the symbols convey. They are one way of imparting knowledge, but not the only way, and very often not a satisfactory way. Your scholar often stops short at symbols and does not proceed to the meaning and remains a literate but uneducated person. If our aim is the education of the people, we should help to create men who may be called the fountain-heads of knowledge and who alone can impart it to others.

Such men are rare in India generally, but they are rarer among the Mohammedans. The Hindus have produced a number of able and diligent workers in science and literature and some men of genius too, whose work has won recognition even in Europe. When I hear your clamours for your share in the civil services, I

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wonder if you ever feel jealous of their work in the field of knowledge. Government service in many cases means nothing more than selling your soul for a mess of pottage, but that you should lag behind the Hindus in the pursuit of truth, is a real tragedy.

You talk too much of your political slavery, but have you ever thought of your intellectual slavery? The political slavery affects your bodies only, but the intellectual slavery holds your souls in bondage. Your ignorance of science, of literature and of religion makes you bow your heads before every charlatan who levels his darts of criticism against your nation and your religion. I do not mean the ignorance of your masses, but the ignorance of your learned men. Whenever a new theory in science or philosophy is propounded in Europe, it flutters the dove-cots of our religious seminaries and divides our learned men into two hostile camps. Some blindly deny the truth of the theory without knowing even the elements of the science to which it belongs; the others who know a little science are so much frightened even by mere conjectures of men of science that they begin to twist the words of the sacred books and put upon them interpretations which, perhaps, they were never intended to bear. This lamentable state of affairs exists, because there are few among us who possess true insight into such problems. Has not God commanded us to study nature so that through it we may reach Him?

In the early days of my life a little knowledge of English and the Western Sciences often estranged a man from his religion, but I am glad to see now that a class of men is arising among us whose faiths remain unshaken even by the greatest upheavals in the scientific knowledge of the world and who find their sacred books a perennial source of light and guidance. But a still deeper knowledge both of religion and science will be required in the future to reconcile the two and maintain loyalty to both.

Without deep insight there is no independence of thought for us or anybody else. Refusal to believe what wiser men say, is not independence, but obstinacy and imprudence. The ignorance and the obstinacy of the learned men have a direct influence on the minds of the common people. The mind of the man in the street is an exact though faint copy of the mind of his national hero. Can we educate our community by filling its minds with prejudices

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and ignorance or by telling them to imbibe slavishly any gossip that may reach them from Europe through the daily press? They are filled with such awe for the European scientists and inventors that they are ready to believe anything about them. Not only the man in the street gives credence to such baseless rumours, but your newspaper writers also, who give currency to them. The pious people attribute such superhuman powers to the influence of the devil and pray God to be protected against his machinations. Is that a satisfactory state of the national mind and can you improve it by making elementary education universal ?. No, the only remedy is to have Original and independent workers in the community who/may give light and guidance to the average man. Without them your education has no rock-foundation and it hangs in the air. In order to elevate the minds of the common people, you have to demonstrate to them that men born in their own land and believing in the same religion are capable of doing what was formerly considered to be the exclusive privilege of the European scientists. Then you will see what impetus you give to their inventive powers and how quickly their character acquires firmness and self-confidence. The work of your colleges and universities should be measured not by the number of graduates they turn out every year, but by the original work done within them.

One other advantage of encouraging original research in your educational institutions would be to teach your community the lesson of toleration. There is nothing for the composition of differences like the spirit of truth. Truth is one and errors are many. If you cultivate the spirit of truth and deep research among your educated men, there is no reason why your community should be torn by dissensions. You have all witnessed the campaign of criminations and recriminations that is going on between Mohammadans of different persuasions at the present time in India. The question at issue is not a very deep or difficult one, but as the national mind has been trained for controversial purposes and not calm investigation, we are unable to see our way to agreement. There is nothing which broadens the mind like the love of truth and enthusiasm for it and nothing which narrows the mind like the controversial spirit which aims at supremacy and finds sustenance in contention.

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Love of Truth is of two kinds. One is the love of the propagan, dist and the other that of the seeker after Truth. The propagandist accepts something as a fact with or without criticism and devotes himself heart and soul to persuading other men to agree with him. He does not care to enquire if his "truth" is only a disguised falsehood. He has to keep up an appearance of cocksureness and can never confess that he ever entertains any doubts in his mind about the cause which" he is advocating. The propagandist by the very nature of his vocation is unfitted to be a seeker after Truth. The seeker after Truth must always be examining, purifying and refining his beliefs. He must always be on the look out for new aspects of the object he is studying and must be ever ready to beat retreat from any position he has taken up. It is the love of Truth and the spirit of deep investigation which we should inculcate upon the minds of young men in our schools, colleges and universities and not the propagandist's love of contention. Nothing stultifies the mind of an individual or a community more than bigotry.

I have so far only appealed to the community to provide facilities for original work, but I must say something to our scholars also on whose shoulders the responsibility will ultimately rest. There are scholars in our colleges and universities who by their training in India and Europe are fully equipped for this sort of work. They have the ability and the leisure by the proper use of which they could do work which would redound to their own honour and the glory of their community. It is not enough to get the highest academical degrees in India or Europe. Their work will be judged by what contribution they make to the existing knowledge of the world. It is not given to all to discover new laws and to revolutionize the thought of the world, but every one can observe and discover new facts, he can go to out-of-the-way places and see what no one else has seen. If you cannot erect beautiful edifices you can at least make bricks. If you do this, you will not only be serving the cause of truth, but glorifying your God at the-same time, for the highest Truth is God.

AGRICULTURAL EDUCATION

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You must have been impatiently waiting for my answer to the question which I raised, in the beginning about the proffesions for which we should train our young men. It was necessary to lay the foundations of all true education before considering it as a means of winning bread ; for man does not live by bread alone. When you talk of the progress of your community and say that education alone will save us, you probably mean that if you get educated, you will have more to eat, finer clothes to wear, better houses to live in, more power in the land and more honour in the world. You are right in demanding these things. No human being can be pleased with a life of misery and disgrace. But we have to consider what sort of education can lead us most quickly and most surely to the attainment of these ends.

If you live in a palace and have five courses at dinner and your brother sleeps under a thatched roof and has to soak his stale bread in water to make it palatable, nay swallowable and you know that your wealth has been produced by him and others like him, what enjoyment can your palace and your dinner of five or ten courses give you ? If you depend upon the learned professions for your wealth, this is exactly your condition. The more you have of the wealth of your country, the less some one else will have. You do not grow a single ear of corn or wheat you do not weave a span of cloth ; the farmer does it, the weaver does it for you ; you give them in exchange the benefit of your learning (which is often doubtful) in settling their quarrels. You can make yourself rich in this way, but not your country or community. Unless you grow with your superior knowledge two oars of corn where one grew before and make two yards of cloth where one was made before, you cannot make your country rich.

Your College or University education cannot help you in this. You must work in a farm or a factory for it. If our big landlords whose income amounts to lacs a year were to train young men in the scientific methods of agriculture and employ them on their land to increase its produce, they would be making themselves, their community and their country richer. But what I find in my own province is, that the big landlords do not even know how much land they possess and where it lies. They do not even check their account of income and expenditure. All land is leased on a fixed rental to the ryot who tills it as it suits his convenience, according to the methods which give him the least trouble and also

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yield the least return. Thousands of acres of good land lie fallow through the carelessness of the landlords who are not ignorant and old fashioned people, but have acquired all the education which you give in your schools and colleges. They have however learnt only how to spend and not how to produce. If you had taught them practical agriculture and taught them the pleasure of working on their own land, they would have made themselves and their community prosperous ; but you have made them lawyers and taught them the laws which define human rights and taught them how to live a cultured which means an expensive life. If your lands are desolate and your wealth is little, what does your knowledge of your rights avail you ?

You have taken only one side of Western culture for imitation, namely, that which is found in the universities, and you have neglected all the productive arts and sciences. I cannot, give you a clearer conception of what Englishmen are doing in this direction than by quoting from a lecture of Mr. Robertson-Brown, the Agricultural expert of the North-West Frontier Province, which he delivered in the Union Hall of the Islamia College, Peshawar, some time ago.

"In the first place, may I tell you how agricultural potentialities have been developed around my home in Scotland. There, as in this province, are some big landlords. Many of them get their entire income from the rents of their land; but some, on the other hand, are engaged in commerce and make farming their hobby. Almost all of them run a Home Farm. The object may be to supply the mansion with pure agricultural produce, or the landlord may have love for some special branch of agriculture. He may be keen on horses, perhaps thorough breds, one of the great powerful draught breeds. He breeds animals with the greatest enthusiasm, he purchases the best sires and is a member of the breed society which he favours. He joys in having the very best. The sires he keeps are at the service of his tenants. Another may make Dairying his hobby, if that branch of agriculture is the leading practice in the locality. He stocks the best milking breed, he maintains milk records, and is a member of a breed society. His great aim is to improve the milking qualities of the breed he likes, and to enable his tenants to improve their milch cattle. Many of the

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wealthiest and noblest in the land are enthusiastic dairymen.

Her Gracious Majesty, Queen Alexandra, was a keen dairy woman and actually worked herself in the dairy.

A few take up arable farming, the aim being to improve the wheat, the barley, oats or the root crops, in a word to demonstrate economical methods of prodution. But it is chiefly the business of the great seedsmen to produce and distribute pure seeds or superior races of plants. The seedsmen employ experts at very high wages to breed new varieties; they carry out tests in the course of their trade ; the seedsmen in fact do much of that work which in India is attempted by the Department of Agriculture.....I must not pass on without mentioning another worthy class of men who have done much to attain and maintain agricultural progress in England. These are poultry breeders. Would you believe it, there is a Poultry Club or Society in almost every town of any size in Britain; there are poultry enthusiasts in every village-in the Kingdom. Actually the pedigrees of some of the older races of English fowl are as well maintained and extend through as many generations as those of many noble families. The egg laying records of some strains of poultry have been recorded daily for twenty years. Many have hens which lay an average of over 200 eggs a year."

How many landlords are there in India who take interest in agriculture and the allied industries? Why is all this burden and also the blame for failure thrown upon the government. In my province if landlords care for the pedigrees of bulls and cocks, it is for their fighting quality and if they study the habits of any birds, it is those of the fighting quails. What astonishes me most however is the manner in which your highly educated men show their appreciation of the productive arts. It is not rare to see them moving resolutions in their meetings that Mohammadans should acquire higher vocational education in order to be fit for high Government posts in the departments of Agriculture, Commerce and Industry. I wonder, when you will get rid of your love of government service and learn to rely upon yourselves. There is a squint in our educational policy towards government service which must need be corrected. What prevents a rich landlord from educating his son in agriculture and employing him on his land,

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but he will always give him the education of a lawyer and lease his land to ignorant farmers ? Or if he teaches him agriculture, he would try to secure a post for him in the Agricultural department. The sons of the family are allowed to manage their land only when they have tried and proved themselves unfit for every other profession and when they have no fitness for this either.

COMMERCIAL EDUCATION

I would now draw your attention to another kind of vocational education which, though it cannot enrich your country, yet may bring more wealth to your community. I mean trade. It is a very lucrative calling and the wealth of your neighbours in India is chiefly derived from it. I do not class it as a productive profession, by which I mean one which may add to the aggregate wealth of a country. Nor do I regard it as a profession which may not be dispensed with in a different economic system. But under the capitalist system which prevails in India and most other countries of the world, the middleman's business is one of the most important and profitable businesses. It does not require education of a very high order. It simply demands a knowledge of details which can be best acquired by entering the business itself. Besides knowledge it requires some moral qualities, the chief of which are thrift, patience and honesty. These qualities are not acquired by attending a course of lectures in a University, but by serving as an apprentice in a business concern. You need not have chairs of Commerce in your universities. What you have to teach your people, is not the theory of commerce, but its practice. I know men who believe in beginning the study of everything from the first principles and think that one can learn everything at a university; but such idealism does not serve in practice. You should never listen, to proposals of making your young men bachelors of Commerce-and then applying to the government for posts for these monstrosities. The highest literary education that your commercial man requires is that of your high school standard. I do not talk of exceptional cases, but this is what the community should provide. More than this would mean a waste of your money and the young man's energy and possibly the spoiling of his taste. When these young men have passed the school final examination, send them to serve as apprentices in a flourishing concern. Let their wants be few and their demands low. Only then will they be able to compete with the Hindu business men. Luckily you have

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among the Mohammadans the communities of Boras and Khojas whose business qualities can bear comparison with those of any other community in the world. Devise a system by which intelligent young men of good character who have an inclination in this direction may be sent to the firms of your brethren the Boras and the Khojas to get a training in business methods. Let each young man select that business which he intends to pursue in his after life. He should be prepared to accept as little remuneration as the firm can offer. He should not be a burden on the firm and should demand no more than the market rate. Establish a central bureau where the commercial magnates of your community may communicate their wants and the headmasters of your schools may send the names of young men who wish to take up the commercial career.

Can any scheme be more practicable and less expensive to give your community commercial education ? If this is not practicable, I wonder if anything is practicable for you. It requires a little breadth of mind on the part of our commercial magnates. If they have refused to take interest in this matter before, they may be approached again. Surely all of them cannot be of the same mind. They should not be niggardly in imparting their trade secrets to their fellow brethren who will in the first instance be their customers and helpers if they establish businesses of their own and their faithful assistants and business managers if they have not the capital to set up separate firms. The Boras and the Khojas are reputed to be a charitable people; let them take a more rational view of charity, for the highest form of charity is to set a man on his career. I do not confine this appeal to Boras and Khojas alone, but wherever there are prosperous business men among the Mohammedans, they should keep their doors and their hearts open for the promising young men of their community.

If we study the lives of some millionaires and hosts of well-to-do Hindu shop-keepers in this country, our fears about the future of these young men who will enter business in such humble circumstances will be completely allayed. When I see the rich land of my own province and the fine harvests it yields and when I realize that the wealth which this land produces is all carried away by the middlemen, who unscrupulously use fair and foul means to do so, and when I observe the great wealth of these

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middlemen which they have accumulated during a single life-time and the poverty of the landlords and the civil servants, I cannot but feel the error of the educational policy which calls us from the plough handle and the shop-keeper's stool to the office desk.

TECHNICAL EDUCATION

Now I turn to a kind of education which will not only contribute to the wealth of your country, but also to its dignity and power. It would be another question if you lived the life of a hermit who feeds on the roots of trees and is contented to cover his body with their leaves; but you have acquired all the habits of civilized nations in the matter of food and dress and the question which now arises, is how many of these necessaries of life you manufacture in your own country.

The day is long past when you were contented with the products of your own country and the work of your craftsmen whom you regarded as your slaves. They acknowledged you as their masters, for they depended for their food upon the corn which grew in your fields. But now your desire for good clothes and good shoes has reached such a high pitch of intensity that you can no more be satisfied with your old weavers and shoemakers.

You have to choose between the two alternatives : living without the luxuries of modern life and manufacturing them in your own country. I presume that very few of you would like to cast away the beautiful clothes you are wearing and dispense with the many comforts of life which modern machinery has provided for you. Very few of you would like to travel in bull carts or trudge along on the unpaved road with a long bamboo stick on your shoulder and your wardrobe in the shape of a bundle dangling from it, your one hand supporting the stick and the bundle, and the other hand carrying your precious pair of home made shoes. None of you I believe will select this alternative. If this is settled, then the only thing for you, if you do not want to become for ever the slaves of foreign manufacturers is to produce your own necessaries of life.

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There is another reason too why we should train our young men for the mechanical arts. You are aspiring to share with your non-Muslim brethren the responsibility of controlling your own destinies one day. And then there is the question of being able to hold your own against the rival communities. If you do not now prepare yourselves in every way for the responsibilities that are waiting to devolve upon you and for all other eventualities, I fear you would be found wanting in the ability to shoulder them. The political rights and privileges which you are demanding from the Government will not serve all ends. You shall have to rely upon your own efficiency and resources. If your sister communities are fit to control the commercial, banking and currency departments of a self-relying state, you ought to provide skilled labour for its technical and agricultural departments. You are amply suited physically and by heredity for this work.

The preparation of a nation for political responsibilities does not necessarily mean the raising of huge armies which are of no great use if not well organised and fully equipped. Our experience of the Great War is, that *it* is not numbers, but the organisation and equipment which count for a good deal. If you specialize in agriculture and the mechanical arts, you will not prove yourselves an inferior and negligible part of the Indian polity. Labour is the next important factor in ruling a country after capital, although I for one would put Labour before Capital. Do you imagine that the life of a huge city like Calcutta or Bombay will not be disorganised in a minute, if the workers in the factories, the motor drivers, the tram conductors, the electricians and a host of other mechanics were to go on strike. All-that I mean is, that you will be a most useful and indispensable limb of the national body if you adopt technical education as your special subject.

The factories, the railways and the telegraphs of a country are the arms, legs, eyes and ears of the national body. Without them the nation is like a deaf, dumb and blind cripple. And with a preponderance of lawyers, doctors and schoolmasters, it is like a wriggling worm with a big head and a blatant tongue, too easy to trample under foot, too difficult to make it stand on its legs or use its arms, for it has neither legs nor arms.

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You are anxious to swell the ranks of starving schoolmasters, lawyers and clerks, but here is a field for you where you have as yet little competition. Instead of concentrating your energies on the manufacture of graduates you should concentrate them on turning out mechanics and electricians in thousands.

When I said you should select those vocations for which you have special aptitude, I meant these. There are whole communities and towns of hereditary mechanics among the Mohammedans who may be said to have the knowledge of machinery in their blood. Have we done anything to uplift them? Have we made any use of their God-given powers for the good of our community ?

If we cannot provide capital for them, we can at least give them training in modern methods. They will set up businesses of their own. There are already many among them who have built up flourishing concerns of their own without any help from the community, without even a word of encouragement from it. We spend crores of rupees every year on giving literary education to our young men in India and Europe. We give stipends and scholarships for literary education. We pat our successful lawyers and schoolmasters on the back for their wordly disputes, but we do not even admit these men of action to our assemblies.

Mechanics, electricians and skilled workmen in general are the steel framework of modern society. The real power of every country is in the hands of its skilled workmen and if a country has not developed this class, it has no political significance among the nations of the world. Men of the learned professions are too soft and too unskilled for any real struggle. In Russia they have put the lawyers to clerical work, for they have found no other use for them.

You are eager to have your representatives in the civil services. You are right in demanding your legitimate share in every department of the Government, but you ought to know where the true power of a government lies. It is not in the hands of its civil servants, its magistrates and governors. It is in the hands of the men who control its railway workshops, its telegraph system, its ships and its factories. The Indianization of the civil service

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is a very good thing in itself, but the Indianization of the railways, telegraphs and other technical departments of the government is more important. The Hindus have specialized in the learned professions and trade, I wish you to specialize in the mechanical arts. They have trade in their blood; you have mechanical skill in your blood.

The presence of large communities of blacksmiths, carpenters, shoemakers and weavers among you, is not a misfortune. It is your good fortune that you have them among you. Your brethren, the Hindus long ago banished them from their society. They made a great mistake in doing so. They are repenting now and wish to take them back. You should not follow their example. If you educate them and teach them that skill in their crafts which the European craftsmen possess, you will not only solve the problem of your poverty, but strengthen the sinews of your community. I will not say whether you should have cottage industries in this country or big factories. The solution of this question will depend upon circumstances. What I advocate is this, that you should teach your workmen the use of machinery. That is the greatest educational and political service you can render to your community and religion. If you cannot find work for your trained workmen, send them to the ends of the world to seek their living. Their skill will be valued everywhere. There are Mohammadan countries where they would be welcomed. Do not think they would starve and will be a burden on the community as your graduates are. Your graduates are of no use where English is not understood.

But the language of machinery is the same all over the world. It is understood in every country. The small doles of money which you send to your brethren in foreign countries as tokens of your sympathy in their troubles, do not extricate them from their difficulties, but if you send them a batch of skilled mechanics, you would do them real service. I am not in favour of any movement which may recommend to us out-of-date methods of industry. My watchword is machinery. I would even go so far as to advise your adventurous young men to learn the art of navigation and serve as officers or mere sailors, in any high or low capacity, wherever they can find a job, under any circumstances pleasant or

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unpleasant, but keeping their eye constantly on the skill which it is their aim to acquire. A time will come when you would require the assistance of all such men, when the worth of your community would be measured by the numbers and skill of your mechanics and not graduates.

When you study mathematics and science in your colleges, it reminds me of the old Maktabs where our maulvis used to study Arabic grammar and Rhetoric. They devoted years and years to the study of these sciences and had all the rules of grammar and rhetoric at their finger tips ; but when it came to applying them in practice, in speaking, writing or even reading they were utterly helpless. Our mathematics and science are of no great use to us if we learn them to forget them in our bread-winning occupations. Their highest use is, as I have already said, to extend the boundaries of human knowledge. The next best use is to apply them in practical arts and these two uses are so intimately connected with each other that progress in one often means, progress in the other.

I would not discuss the question of how to convert these ideals into reality. We shall have to lay our heads together. We shall have to collect in one place men with ideas, men with practical knowledge of affairs, and lastly men with money but all actuated by the purest of motives. Earnestness is the preliminary condition of all good and great work. If you are earnest about anything, you cannot fail to achieve it. The grace of God is always waiting to descend upon men who undertake to do anything for the good of mankind.

You have rich men among you ;you have men among you, who possess millions and can spare millions. If they regard their wealth as a great trust which they have to administer for the good of their fellow beings, as every pious Mohammedan ought to do, we have no reason to despair. Perhaps the best plan would be to hold an industrial conference preferably as a branch of the Educational Conference, in which all the busines magnates of the community, the pioneers of different industries and the intellectuals of the country were represented. Perhaps it would then be possible to tackle this great problem. We should leave it till then, whether we should have big polytechnics, small crafts schools or

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both ; whether we should endow scholarships for technical education in India and abroad or whether we should have banks and factories. It is no use passing resolution every year which do not take effect and which are not intended to take effect. We discredit ourselves by this method. We should keep our lips closed till we are really prepared to do something.

MEDIUM OF INSTRUCTION

This brings us to the question of the medium of instruction for technical and general education. This is a vast and important question by itself and I will not touch it here in detail, but what I cannot understand is what is going to be the common language or lingua franca of the Indian nation to which we all aspire to belong. This is a most important issue for the politicians especially the Swarajists to solve. Will it be possible to educate the whole thirty three crores of the population through the medium of English? It looks as if it would take centuries to convert the various languages and dialects of the Indian Empire into a common language like that of the British Isles. People with fine ideas and powers of invention are handicapped in the expression of ideas in the Councils of the country and the inventors feel the drawback of not finding appropriate technical terms for the expression of their theories in the vernaculars. This, however, as I have said, is a vast subject and requires a separate conference to discuss it. But there is one thing which I may mention here and it is this, that when a similar difficulty arose centuries ago owing to the occupation of the country by foreigners it was solved by the creation of a language called Urdu which served as the means of communication between the foreigners and the people of this vast country. This camp language was something on the lines of the present day Esperanto which is now generally understood throughout in the country and can carry you about quite conveniently from Peshawar in the North to Tuticorn in the extreme South and from Assam in the East to Bombay in the West. Leaving aside communal prejudices, I believe this can serve the purpose of a lingua franca for India. It is no more the language of Mussulmans than that of the Hindus. It is used by both Muslims and non-Muslims alike, the former introducing Arabic and Persian words into it as it suits them and the latter Sanskrit and Bhasha words as they choose. I will not as I have said, dwell at any length on this subject. All that I want to say, is that if English must be the

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medium of instruction for technical education, then it can be learnt in no time to the extent required for giving technical education. I have found in America, people of various nationalities doing exceedingly well in their different vocations of life, technical and otherwise in very broken English and our own chauffeurs with no English and no book knowledge and entirely illiterate have proved to be good mechanics in no time.

MORAL EDUCATION

Now I wish to speak on a topic which perhaps is more congenial to your temperaments. When you founded these denominational institutions, it was your aim that they should possess some distinction from the government institutions which give instruction in all the secular subjects which you teach in your schools and colleges. You did not think that you could excel the Government institutions in equipment or efficiency in teaching the secular subjects. Evidently your object was to have institutions which should not only undertake to train the intellects, but also form the characters of the young generation.

Have we succeeded in our aim or have we even kept this aim in view or have we turned our institutions into machines which grind out so many under-graduates and graduates every year ? Do the students of our institutions go out into the world with higher standards of morality; do they work with nobler motives ?. Every one of you may think out from his own experience his answer to this question. I am, for one, not satisfied with the moral condition of our students. I do not find, they have more love for their country, community or humanity than other people. They are not more honest and do not prove more courageous than those educated in government institutions. They are not even better Mohammedans, taking the word in its narrowest sense which implies no more than a knowledge . of the formulas and ritual of Islam.

I do not deny that the students of Aligarh retain some brotherly affection for one another even after leaving the University, but it does not go far enough to enable them to do any practical work which requires co-operation on a large scale.

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It is my knowledge of this fact that exercises my conscience and justly so, for I believe self-deception was rarely carried farther. I am aware that in all Islamia Schools and Colleges there is a time set apart for religious instruction; I am aware that a teacher is appointed in every school to give religious instruction. But what holy principles the students imbibe during this instruction and what sacred influence their religious instructor casts upon them, is a question which it is better to leave unanswered. The reason of this failure is not far to seek. You generally assign the most important and the most difficult task of religious and moral instruction to a low paid man of very moderate ability, who is held in very low estimation by the students and his fellow teachers. It is no use concealing the truth from ourselves. Nothing but truth and the whole truth will save us. The work which you assign to your lowest teachers must be done by the heads of your institutions. If they are not qualified to do it, they should lose no time in qualifying themselves.

Our teachers are not teachers in the true sense, but only coaches, who think it their only duty to cram the minds of the boys with words and facts. In selecting teachers for our lower classes we should pay more regard to their knowledge of human mind and the ability to exercise influence over it than to anything else. They should be men with high ideals and spotless character who may from the very outset put our children by precept and example on the right path. Let every School take up some one aspect of the Muslim ideal of virtue in which it should specialize and every boy take a solemn vow to cultivate with special care one of the numerous Islamic virtues.

You have degraded your priests by starving them and they have taken revenge by filling your minds with ignorance instead of knowledge. You are now pursuing the same policy with regard to the religious instructors in your schools, and they will take revenge from you by filling the minds of your children with ignorance and mockery for religion and morality, instead of knowledge and reverence. The reason, why your children do not take religion and morality seriously as I have already said, is not far to seek. They do not take them seriously, because you do not take them seriously.

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I shall not prolong this work of incrimination. It is as unpleasant for me to say what I have been compelled to say, as for you to hear it. When I accuse you, I do not exclude myself from among you. When I point out the motes in your eyes, I perceive the beam in mine. We have now to consider how we can improve our religious and moral education. I am not competent to speak on religious education, but I will venture a few remarks on moral education. I have no intention of writing a treatise on morality, nor is it advisable or possible to compass the whole field of morals in one brief address. I will only make a few practical suggestions how we can improve the moral instruction in our schools and point out a few qualities the absence of which has proved a great draw-back in the past.

The first requisite before recommending individual virtues to our children is to create in their minds a sense of their own dignity, a standard of honour and morality to which they should cling under every circumstance of failure. They should be true to their virtues and honest up to their lights. They should live for an ideal and understand the law of duty.

The next important virtue from the national point of view is that they should be able to co-operate with one another for a common end. The contrasts between the people of the west, whose whole national life is such an admirable example of cooperation and those of the East who find it difficult to run a small commercial company with success, cannot but strike every un-prejudiced observer. The difference is not due to want of education among the Easterns, if education means mere knowledge. Knowledge and intellectual enlightenment may teach a man what he ought to do, but they cannot make him able to do it. Education in order to influence action must be an education of the will. It must enlighten the will and not only the intellect. It should create new desires and new passions. The Arabs who followed the Prophet exhibited a remarkable ability for cooperation when almost all of them were illiterate. These very Arabs were disunited and disorganised at a later period, although they were then the leaders of the world in science and letters. It is this kind of influence which we expect our schoolmasters to exercise on our children's minds. We cannot expect that their influence would be as powerful and as wide as

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that of the prophet ; but each schoolmaster, however humble his position, should have the ambition, to set a worthy example to his pupils and should exercise an influence within his narrow circle similar to the Prophet's influence. The combined influences of thousand of such teachers may bring about evolution in the morals of the community in less than a decade.

If our young men are to learn how to co-operate with one another, they must first know how to command and how to obey one another. The secret of all organisations and all co-operation is the ability in the leaders to command and in the followers to obey. It is easy to obey a foreign ruler whose authority is backed by force, but difficult to render willing obedience to a leader we have ourselves selected. Those nations which possess this ability are united and strong and those which lack it are disunited and weak.

When the Quran gave the commandment:—

واذا حكمتم بين الناس فاحكمو باالعدل

(When you rule over a people, rule with justice), it taught us the principle which should guide us in commanding our fellow brethren and when it enjoined: اطيعو الله واطيوع الرسول وألوالامر منكم (Obey God, the Prophet and your own leaders) it taught us the rule of obedience. Without the application of these two principles, differently constituted grinds as all human beings are, cannot be united. In the first place they must elect their leaders. The leaders must be just and honest and the people must obey them willingly.

The Mohammedans of the present day are the most disunited and disorganised people in the world, and the chief cause of this is their obstinacy and stiff-neckedness and lack of reverence for each other. We cannot easily reform the grown up people, for their characters have lost the pliancy of youth, but we may have more success with the young generation and here we require the assistance of the schoolmaster. You may have seen soldiers walking on a road for pleasure. Even if there are two of them, you will find a harmony in their steps. They cannot forget the lesson which the drill instructor has taught them. Their legs and arms areas it were moulded by their instructor in such a way that they can always perform and do always perform certain desired movements in the prescribed manner. This is the way we

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expect our schoolmasters to drill and discipline the minds of our boys. They should form the habit of living always as members of organised bodies owing allegiance to the laws and leaders of their society, however trivial the object of such societies. They should not wander about in the world like scattered sheep which have lost their way. If you teach your boys to live in groups and not as separate and independent individuals, it would be much easier to organise them into a nation when they grow up. In most European schools one of the senior boys is called, prefect. He is given authority over the other boys of the school in matters of discipline. The boys obey him as they obey their masters. It is here that the foundations of willing obedience to authority are laid in the character of the European. It is easy for a boy to obey his masters, but to obey another boy who is in all respects his equal, requires a good deal of self-control. It is this discipline which serves him in after life. When men are grown up, they are all equal. Here he is free to obey or disobey. The fact that he knows the advantages of obedience serves him through life.

I will mention only one other quality the absence of which, has undermined the economic foundations of our community and which we may expect our schoolmasters to teach our children by precept and example. It is the virtue of thrift. I will say nothing on its advantages. The example of our Hindu neighbours can teach us all we need in this matter. We must realize that it is not sufficient to earn, we must also learn to save. The schoolmasters must encourage the boys to save something from their pocket money simply to cultivate the habit. I will just allude in this connection to the funny method which the Afridi father employs to teach both economy and marksmanship to his son. Ammunition is both costly and scarce in his country, so that he cannot afford to waste it. His injunction to his son is : "Here you have some cartridges ; each of them cost me eight annas; you know how little money I have ; you also know how many enemies we have; if you cannot make each cartridge account for one enemy, you know what to expect."

I must now turn to the question of how to organise moral education in our schools. You cannot alter the system of secular education followed in your schools, for it is controlled by the government. But in your denominational schools you assign some

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time to the study of religion and profess to devote a good deal of attention to the training of character. However, the system followed in each school is different and in many or perhaps most of them totally unsatisfactory. The moral needs of different districts and different provinces are, no doubt, different. In some you have to teach your boys to be bold and manly, in others to abate their animal ferocity ; in some you have to teach them hospitality, in others to teach them not to convert their rooms into restaurants. The moral problem of every district will be different and success will ultimately depend on the knowledge, vigilance and devotion of the heads of your institutions. It should be the duty of each headmaster to study the character of the boys whom he controls and the people among whom he lives and devise methods to uproot the evils from the minds of his pupils which are found among their elders. Thus, the problem for each institution would be a different problem which would demand a different solution; but as you want to bring them up to the same level of virtue and set the same ideal before them, whatever their original character ; as you want them to reach the same goal, whatever the point from which they start, you have to settle what that ideal or goal is at which you want them to aim.

This necessitates a conference of the heads of Islamic institutions, who should decide what ideals they should put before their pupils and what practical measures they should adopt to form their characters. I do not undertake to decide whether you should have a uniform course of moral and religious studies for all Mohammadan institutions in India or whether you should have inspectors of moral education, as you have inspectors of secular education, who should inspect your schools from time to time and see how your children are trained in morals. I leave all these questions of detail to men who have a more intimate knowledge of education. My aim is only to impress upon you the importance of this side of your education.

THE EDUCATION OF ADULTS

You have very patiently listened to me for a pretty long time. I do not want to tax your attention for a much longer time. I have but one other point to make before I finish. You have of late been reminded by several educationists that you have neglected

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the education of your adults. They argue with perfect logic that the education of the adults is as necessary for the uplift of the country as that of the boys. I agree with them that you have neglected the education of your grown up men–not only this, but you have ruined the schools which we built centuries ago for their education.

You hold their classes in your sacred schools once a week but they look up like hungry sheep for the food which you do not give them. They ask for food and you give them stones. For the sermons which your priests hurl at the congregation in your mosques, in a language which none of the audience understand, are no better than stones. And the priest too in most cases does not understand what he reads out to his congregation as a lesson which is meant to serve them during the coming week. If you reform this sermon, if you make it a real sermon, as the founders of our religion used to deliver and hear, you would sooner educate your community than by any other method. I must say again what I have said before, that we should not confuse education with literacy. We want educated men and not only literate men ; and educated men, even though they may be illiterate. An Afridi who can use his rifle in self-defence is more educated in the real sense of the term than many of your learned Babus. He has a truer insight into politics and assigns more correct values to things than your Babu does.

The question then is, how we can make our mosques real places of education for our grown up men and how we can make our sermons real lessons. If you think of reforming your priesthood, you shall be involved in a vicious circle, whether the whole community should be reformed before the priesthood, or whether the priesthood should be reformed before the community is reformed. We can get over this difficulty in a simpler way. Our priests are generally not educated enough to prepare and write sermons of their own, therefore they make use of an old book of sermons written in Arabic, out of which they read out a sermon from the pulpit every Friday. You have simply to replace this book with one written in simple Urdu containing 52 sermons (or only 48 if you go by the lunar year) on useful moral and religious topics suited to the times. Let the best men you possess contribute each a sermon to this compilation, but do not disclose any names, for your

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people are jealous of each other. Let 52 or 48 sermons cover all the subjects which you think are essential for the moral and intellectual education of your masses. Let there be no controversial subject discussed in these sermons. When you have prepared this book and printed it, get it approved by the leading Ulemas of all sects and let their seals be affixed on it approving its use for Friday sermons. When they have done it, assure them that their seals have never been affixed for a nobler purpose before. If the leading citizens of each town undertake to place these handsomely bound volumes into the hands of the priests of their mosques and insist upon hearing those sermons, the greater part of your task of adult education shall have been accomplished.

I do not advocate the use of these sermon books to those able men who know the requirements of their locality and the needs of the time ; but only to those who being unable to prepare their own sermons, have to fail back upon the old Arabic sermon books. Indeed, my own grand-father who was a well-known religious leader in his time used to compose his own sermons and I believe all enlightened Ulemas follow the same practice even now. I do not hope the sermon book you will prepare will serve you for all time. This too will have to be changed with the change of needs and times.

FEMALE EDUCATION

I believe some enthusiasts for female education among you must have been disappointed to find not a single line in this address advocating the education of women. I regard the education of women, as a settled question and whatever suggestions I have made for the education of men apply equally to the education of women. With me the education of women is a question of arithmetic. What we want for the community is the largest number of efficient persons. If we educate our men and do not educate our women, we shall have less efficiency in the community. The educated women will not only fail to do their own duty; but in most cases where nature has endowed them with a strong mind, if we leave these natural powers untrained, they will act as minus quantities which must be deducted from the efficiency of men. Not only have women an undeniable influence on the characters of their children and the minds of their husbands, but they can appreciably add to or deduct from the national power. If the

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European women had not been able to replace men in the offices and factories, no European country could have sent so many soldiers to the field. Besides increasing national efficiency in times of war an educated woman is of inestimable value to her husband whose work she can appreciate and whose cares she has the good sense to share. I leave a fuller account to the ideal education for women to some future president of this Conference, who not unlikely may belong to the fair sex herself and thank you, ladies and gentlemen in the end for the indulgence you have shown me in patiently hearing my observations.

I have also touched on several other points connected with education, but I would not tax your patience any more and would refer you to the printed Urdu address which is already in your hands.

No address delivered within the precincts of the Muslim University can be complete without a sincere tribute to the memory of the illustrious founder of this Institution and a devout prayer for the peace of his soul and I trust, you will join me in praying for the souls of the Great Sir Syed Ahmad Khan, his learned son, Syed Mahmud and his co-workers the erudite and honey-tongued Nawab Muhsin-ul-Mulk and the noble-minded Nawab Viqar-ul-Mulk whose souls might be watching our proceedings of today. I must not forget to mention my friends the late Nawab Ishaq Khan and Syed Mohammad Ali who tried to walk faithfully in the footsteps of their illustrious predecessors.

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THE THIRTY NINETH MUSLIM EDUCATIONAL CONFERENCE HELD AT DELHI DECEMBER 26-28, 1926

PRESIDENT: SIR ABDUR RAHIM

(Biographical notes have been given in the 29th session at Poona, 1915)

PRESIDENTIAL ADDRESS

Gentlemen,

THIS is the second time you have done me the honour to ask me to preside at an annual session of the All-India Muhammadan Educational Conference. You know that at the best I am only an amateur educationist ; so you will not expect me to deal with those problems which fall within the province of an expert. I may also tell you frankly that I have no skill in statistics: a mass of figures only puzzle me. I will refer those who wish to study educational statistics to Shahibzada Aftab Ahmed Khan, the distinguished Vice-Chancellor of the Muslim University who for a long time has been the life and soul of this Conference and also to our great mathematician and educationist Dr. Ziauddin Ahmed. They will, between them, be able to supply you in half an hour with all the figures with their permutations and combinations and all the appropriate charts and diagrams that you may want. My friend Sir Abdul Quyyum of the Frontier only last year gave you such an exhaustive survey of the entire field

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of education enriching it with instructive and practical suggestions that I am sure his Presidential Speech will continue to occupy your attention for some time to come. Again only the other day I read a very interesting address delivered by Mr. Syed Sultan Ahmed, Vice-Chancellor of the Patna University, on the Mission of Universities generally and the work accomplished by the Aligarh University with which our Conference is so closely associated. I myself had to address more than one University Convocation, several Educational Conferences in different parts of India and more than one association of the Ulema. But I am blessed with such an atrocious memory that I am confident I shall escape repeating myself at least to a very large extent. It is further my belief that if one succeeds in expressing quite accurately and in a natural straight-forward manner his own impressions of events as they happen it is quite possible that even if he cannot say anything original, he may at least rouse in his audience a certain amount of curiosity and a desire for investigation. This is what with your permission I shall attempt to do on this occasion.

AIM OF EDUCATION

The aim of education understood in its modern comprehensive sense is, as you know, to develop and train the intellectual, the spiritual and the physical capacity of man, to enhance his powers of observation, deduction and construction, to stimulate his imagination and his nobler emotions, to strengthen all the healthy instincts of his moral and social nature and not the least to make his physical being, which is the basis of all his other powers, as perfect as possible. Such a subject is naturally of perennial and ever fresh interest, and since the conditions of life change from age to age, from century to century and from generation to generation, there can be no educational scheme which must hold good for all time. Nor can one stereotyped system be equally applicable to all countries and peoples, or indeed to all individuals. These are truisms but I am afraid they are incessantly over looked. Hence much of our failures. It is also a truism but equally often forgotten that education does not end with the school and the college. Nor is it confined to their precincts. Education is a living, progressive and self-expanding process. If it be not stamped with that character then you may take it that it is seriously defective in conception. The educative process should last as long as our faculties do not,

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owing to decrepitude, fail to respond to its stimulation. If these propositions are correct, as they undoubtedly are, how great and difficult is the task of the educationist who is to formulate a proper system and to see that it is effectively carried into execution. It may indeed be doubted if the perfect educationist has ever existed. He is perhaps being slowly evolved, as is possibly the perfect man or super-man.

THE NEW AGE AND SCIENCE

Since I last presided at the Poona Session of the Conference a great revolution has taken place in men's ideas. In fact, we seem to have been suddenly landed into a new age. The main factors in this revolution have been the rapid strides with which science within the last quarter of a century has been mastering the forces of nature and the social and economic upheaval which has been brought about by the Great War.

I received my school and university education in the Victorian Age. But I never learnt, I confess, even the rudiments of chemistry, physics or physiology, that is, I was taught nothing about the properties of matter or the physical conditions of life. How absurdly poor and inadequate that sort of education must seem in this Age when motor cars and wireless, aeroplanes, cinemas and listening-ins are the familiar factors of every-day life, when serious attempts are being made to communicate with the planet Mars and people are dreaming of soaring into a new world, when inconceivable energy is sought to be derived from the atom, when millions of children are being brought up on chemical food and experiments are being made to subdue age and decay, when eminent scientists are even engaged in proving the continuation of life after death, nay, to establish direct communication with the spirits of the dead and when at the same time such powerful engines of destruction are being perfected as could destroy whole cities and wipe away thousands of human beings in a few hours. Thoughtful men are asking themselves whether we are standing on the brink of a new age when men will be like gods or whether the more intellectually advanced nations are still so imbued with the spirit of Chengis Khan, Napoleon and Clive and their new incarnations the modern slave-drivers, and gold-grabbers that they are going to retard the progress of humanity by mutual destruction and selfish short-

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sighted repression of peoples in the less advanced stages of mechanical civilisation.

It is evident therefore that you must recognise in any educational scheme the great value of the humanities understood in the true sense of the word, keeping in the background all that panders to racial pride and exclusiveness, narrow-minded religious bigotry and national aggressiveness to which even the greatest poets, historians and philosophers have occasionally succumbed. But it is equally inconvertible that education can have little meaning without the conquest of that domain of knowledge which is attainable by science alone. It has to be fully admitted that science which since the days of Darwin and Huxley has been fast growing into overshadowing importance is now looked upon by some thinkers with considerable suspicion and misgiving, consequent upon the terrible demonstration which the Great War has given of its unlimited powers of destruction. As was to be expected, the latter aspect of it, combined with the materialistic tendencies of modern civilization, has in India at once driven some political and non-political philosophers to take refuge in the world of self-torturing half-clad jungle-haunting Sanyasis and Fakirs. But though morbidly sensitive minds may usefully serve as an index of reaction we can not afford either to ignore the inexorable facts and tendencies of the Age we live in or the needs and cravings of human nature.

In the first place it should be borne in mind that if Science has brought us face to face with new dangers of its creation it is Science again with which we can effectively face them and save ourselves from annihilation. It is also impossible not to recognise that while millions of people in India and in other parts of the world are suffering from sheer lack of the necessaries of life and of those comforts and conveniencies without which the growth of society is necessarily stunted, science alone can effectively, meet the situation by drawing more and more liberally upon the inexhaustible resources of nature.

RELIGION IN EDUCATION

The educationist has also seriously to consider whether religion has any place in his scheme and if so in what form and to what extent. It may seem that dogmas and doctrines of the priests

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and the churches no longer have the same hold on the beliefs and conduct of men as in the former ages. But except in a few rare individuals religion still constitutes a most powerful and all-pervading source of inspiration. But how to reconcile religious teaching with the aims of liberal education is not altogether an easy task. I venture however to suggest that a solution is to be found by keeping a firm grasp on the essentials of religion and as regards the ritual observances by confining our attention only to those that are regarded as the main pillars of a particular system shutting out as far as possible all unessential and controversial matters. We can thus bring into play all those energizing spiritual forces which would help the onward march of humanity. In Islam Iman or Faith, meaning allegiance to one supreme Being, the creator of life and universe, just, benevolent and merciful, is the central and essential factor of spiritual life. It seeks to link all mankind in one universal brotherhood of service. Islam's cardinal teaching is that by deeds done in this life but neither by repetition of words and phrases nor by renunciation of the world (Rahbaniet) can a Muslim realise his spiritual ideal. Quoran's repeated praise is reserved for *Mohsinin,* that is, for doers of good deeds. The greatest importance is therefore attached to constant effort and striving as a religious need as is apparent from the fact that the two classes of men who are held in the highest estimation among the Mussalmans are the *Mujtahid* (the jurist-theologian) and the Mujahid (the warrior in defence of Islam), both deriving their titles of distinction from the root word *Jahad* or effort. We must admit that high endeavour which at one time made the Mussalmans so great as a people have for a long time been conspicuously absent from the community. The education has therefore to note that invincible faith, brotherhood in service and indomitable courage and effort are some of the virtues which must be the aim of true Islamic education to promote.

DISCIPLINE IN THE COMMUNITY

No less indispensable for social progress is a widespread sense of discipline in the community. We are all justly proud of the democratic spirit of Islam and its teaching of fraternity and equality. But this spirit furnishes the momentum of progress so long only as the community is cemented by discipline. Muslim history and our own everyday bitter experience however tells us that this cementing power has long been absent with the

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disastrous consequences which are visible all round. Unless the Muslim educationist is able to revive once again this vital principle of social life and progress it is useless to think of an honourable position for the Mussalmans in the body politic of India and without it we shall remain for ever the victims of political and economic exploitation. I therefore appeal in all earnestness to the educationists not to leave untried any arrangement and device calculated to develop a strong sense of discipline in the younger generation so that a healthy, vigorous and united Muslim community may join hands with other Indian communities in achieving a higher destiny for our country.

CHANGE IN IDEALS CRAFTS AND INDUSTRIES

The social upheaval which is such a marked characteristic of the times we live in has effected a radical change in educational ideals. The idea that there is one kind of education for the aristocracy and the gentry and something radically different for the rest of the people is now endorsed by few educationists. Eton and Harrow, Oxford and Cambridge are no longer regarded as the highest types of educational institutions. In fact there are many who do not hesitate to prophecy that unless they radically alter their aim and outlook and bring their programme of work into greater harmony with the needs of modern democratic society they will soon be relegated to the limbo of forgotten things. However that may be, there is little doubt that the whole world is now inclined, on the one hand, not to attach exaggerated social value to those acquisitions and accomplishments which at one time were considered to be the privilege of the so-called upper classes of society and on the other hand to recognise that manual labour is also worthy of every respect and honour and that its economic value should be much higher than is the case at present. We Mussalmans must heartily welcome this great change in men's social ideas as it entirely accords with the teachings of Islam and the practices and traditions of many great names in Islamic History. There could be no greater tragedy than the fact that the majority of men who have received all the education which the schools and colleges and Universities of India can give, should be unable to find suitable employment and even to earn a living. This reveals a very serious defect in the whole system and I find no other question upon which Indian opinion is so unanimous

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and emphatic. Yet, nothing is being done to change it and highly paid educational experts will even tell you that nothing can be done. I do not accept this dictum and I say without hesitation that what is wanting is the will to do it. The proposition I put before you in all confidence is this, that at the end of each stage of education, primary, secondary and collegiate, every student must be trained in some craft, industry or vocation which will lead to employment at once or at least enable him to make or produce something which will supply the needs of man's physical nature or satisfy his artistic or intellectual craving.

You all know that the Prophet himself and following his example most of his companions, the great Imams, theologians and jurists, even rulers of Empires far from looking down upon manual labour with contempt or dislike actually made it an occupation of their lives and established a tradition that whatever is earned by the skill of one's hand and the sweat of one's brow is the most blessed of all forms of earning. Nor do we find that such employment was in the least inconsistent with the pursuit of learning for we know as a fact of the history of Islamic civilization that the greatest scholars, divines and philosophers carried on researches and produced great books while engaged in making their living by manual labour. It would indeed seem that such labour and highly intellectual work are helpful to each other. It can not be gainsaid that Mussalmans in their palmy days developed useful and artistic crafts and industries to an extent which has not been equalled and even now our community supplies the best and most artistic craftsmen of India. I have not been able to understand why every youngman according to his own bent and in accordance with the requirements of his environment should not be trained in some useful industry, craft or art such as agriculture, horticulture, the blacksmith and the carpenter's art, cloth-making, tailoring, shoe-making, drawing, painting, house-building, rudimentary engineering, etc., etc., along with the elements of the sciences of hygiene, sanitation, physiology, chemistry and so on. Unless we bear this in mind education of the masses may become even a greater incubus and source of danger to society than the present largely aimless system of secondary and higher education in this country. There is also an equally strong demand for higher vocational and technical education without which industrial development of the country

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can never be adequately secured. We are repeatedly told by experts many of whom, I regret to observe, are prone to see difficulties but seldom the ways and means of surmounting them that there isn't a sufficient field for the employment of men trained in the higher technique of modern industries. The obvious answer to that is that the very presence of trained men would facilitate the establishment of those industries for which such men are needed, and in any case men with technical training are more likely to earn a decent living somewhere than men who have merely gone through the ordinary arts or science courses of Indian Universities.

ORIGINAL WORK – TEACHERS

It is a very serious but well-merited reproach on our educational system that it fosters merely the aptitude for receptiveness and repetition and neglects the development of original thinking and the power of initiative. This tendency is greatly strengthened by our blind worship of the past and unquestioning acceptance of everything that has been said by the ancients as the last word of wisdom. There is considerable fallacy in the common assumption that the power to originate and to initiate is, so to speak, an altogether separate department of human intellect and that while in a particular individual the receptive capacity may be considerable the capacity for original work may be more or less absent. The fact is that orginality is an index and a measure of real intellectual vigour and mere receptivity and repetition are signs of a feeble or undeveloped intellect. Some attempt is now being made to encourage original thinking and initiative but a great deal more has to be done in this direction. The educationist has also to see that the growth of the young mind is stimulated rather than repressed by the past.

All that I have said hitherto shows that one supremely important function of an educationist is to find out or to train right kind of teachers and to know how to employ them. You will agree with me that there is a great dearth of teachers everywhere and specially so in India and that is one reason why development of education in the country has to proceed at a much slower pace than we would wish.

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PHYSICAL CULTURES

I wish here to draw your careful attention to the importance of physical culture as an inseparable part of any scheme of education. However high may be the value of intellectual attainments for the growth of society, thus claiming our homage, it must be admitted that physical beauty and prowess not only instinctively inspire the admiration of all but tends more than anything else to make men and women happy, while bodily health is the greatest of all blessings. Besides, no one will deny that the body is capable of development at least as much as the mind and the need for care and improvement is evidently as great in the one case as in the other. Further the intimate connection between the health of the mind and that of the body is axiomatic and some of the greatest moral virtues such as courage, and perseverance have an essentially physical foundation. We can not indeed discharge the most fundamental responsibilities towards ourselves and society, namely, the defence of our persons, possessions, freedom and honour without the resources of considerable physical courage, energy, strength and endurance. For a long time the Indian Mussalmans have been readily deteriorating in these all-important requirements of a vigorous individual and social life and in some parts of India, specially in my own province of Bengal, physical deterioration has reached the point of imminent danger. Yet, how few regard physical culture as falling within the proper scope of the educationist. I beg of you, with all the earnestness I can command, to devote your greatest effort to the physical development of the Muslim youth even if it results in fewer and less brilliant successes in the examination hall, though I am convinced that it would not be so. In any case the shortcomings at examinations will be more than compensated by more assured success in life.

EDUCATION OF THE MASSES

With regard to the spread of education among the masses of the people it is agreed on all hands that free compulsory primary education furnishes the only solution as is proved by the experience of advanced countries. But it has to be admitted to the discredit of the Government of this country which is never tired of claiming special guardianship of the masses that nothing serious has been attempted in this direction. I believe Bengal is

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the worst served Province in this respect. It must be a matter of very unpleasant reflection for all concerned and specially for the rulers of India that only an almost negligible fraction of the Government revenues, a very large portion of which is produced by the labouring classes, is spent on their education or, for the matter of that, on anything likely to benefit them. In fact, a proposal is made by the Government of Bengal to give "free" primary education to the people most of whom are cultivators by saddling them specifically with four-fifths of the cost, and I understand that the propertied classes of Bengal which include the bulk of our politicians are jibbing even at this. I wonder if our elected legislators will make up their minds to wipe out the disgrace of illiteracy from the country and recognise that this is only practicable if the cost be borne by the classes which can bear it best.

A few days back, the President of the European Association in Calcutta in dealing with the question of extension of representative government in India made a great point of the fact that such a large proportion of the electorate is illiterate, thus suggesting the impractibility of a wider electorate without which according to him Parliamentary institutions cannot find a congenial soil in the country. I do not wish to enter upon the discussion of a very important and controversial political question on the present occasion though I have always deplored the fact that the authors of the Reforms should not have made a definite recommendation to the Government of India to expedite popular education as an integral part of their scheme. At all events I see no reason why the rich and powerful European mercantile community which derives its prosperity mainly from the toil of the ryots and the labourers should not exert its great influence over the Government of India in order to remedy the present unsatisfactory state of things.

URDU LANGUAGE-MADRASSAS

I need hardly point out that education cannot be disseminated on a large scale without the aid of extensive literature which would be accessible to the general population. This brings us at once to the question of medium of instruction and a common language for the entire people, and if the latter be

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not possible at present at least a common language for that section of the Indian population I mean the Indian Mussalmans for whose education we have a special responsibility. In my Aligarh Speech last year I suggested the adoption of Arabic script by which means it would be possible to have a common language with a mixed vocabulary derived from Sanscrit, Arabic and Persian. Such a language is to be found in fact, in Urdu which whether we call it by that name or Hindi should afford ample scope to the two great communities of India for developing a common nationalistic literature. But that ideal, I am afraid, is one to which most of the Hindu politicians are not likely to subscribe at present and I do not propose therefore to discuss it any further. It is all the same our paramount duty in the mean time to concentrate all our energy on the advancement of Urdu for it is only through its medium alone it is practicable for us to utilise Islamic spiritual forces as well as the great traditions of Muslim history and culture for purposes of education.

This Conference has also to bear in mind that we must secure the co-operation of our Ulema in the cause of enlightened progress and for this purpose attention must be devoted to the great Madrasas of India so as to enable them to discharge their proper functions in collaboration with other educational agencies. Social life is an integral whole and nothing can be more disastrous than a tendency to separatism.

CULTURED HOMES

As an important part of education begins at home and is entrusted by Nature herself to the mothers, our attention in discussing the ways and means of education is necessarily diverted into a direction where a heavy impenetrable purdah hangs before our eyes. So long as Muslim women have not received the sort of education I have sought to indicate, the only way in which we can partially meet the situation is to send our boys and girls to a proper school at as early an age as possible. So far as our boys at least are concerned, we should keep them for as long a period as possible, outside the enervating atmosphere of the Zenana. And if we are to see that our community does not go on sinking endlessly we must anyhow give our girls sound, suitable and adequate education so that ignorance, inefficiency and progressive physical and intellectual degeneracy may be

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checked before it is too late. Believe me, the problem of our girls' education is of as paramount an importance requiring our immediate and earnest attention as that of our boys. I also say that that father must be entirely lacking in a sense of parental duty and fairness if while he educates his sons, he denies to his daughters the blessings of education. I ask you to lose no time in thoroughly rousing public opinion in the matter so that in the next generation an uncultured Muslim home will be regarded as a disgrace to Islam.

MAGNITUDE OF THE TASK

Gentlemen, to give proper and suitable education to 300 millions of people in various stages of growth is a task of tremendous, nay, appalling magnitude requiring immense thought and devotion on the part of a huge army of competent and earnest workers, paid and unpaid. Out of these 300 millions we are specially familiar with the needs and difficulties of a section of 70 millions and that section in the matter of education is at the present day in a very unsatisfactory condition specially in higher education. Education is now a transferred subject, that is to say, it is administered by representatives of the people and we are therefore in a position to influence even to compel the Government to see to it that India's educational level is raised higher and higher and that the special difficulties and disabilities of our own community are removed. One suggestion that I wish to make is that this Conference should form a permanent committee or committees of well-informed educationists who will work out a well-considered policy and programme of work for the different departments of education and get into touch with the Minister and help him with advice and suggestions. If such committees could be formed in the different Provinces I am sure they would serve a very useful purpose.

We will have to watch the tendencies and needs of the time, study the different methods and systems which have been evolved elsewhere, determine what is most suitable to the special factors of the situation in India and the particular problems relating to education of the Muslim community and devise the ways and means of surmounting the difficulties. All this involves a permanent organisation such as yours. You will have to continue

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the work till the Government's Education Department has in course of time so developed as to dispense with extraneous help. That time is not yet, and you may rest assured that for many many years more to come you will have to labour hard before a situation is brought about when progress on the right lines will be assured. I have given you a sketch of the magnitude and difficulties of the task which you have undertaken with a view to indicate to the community that the functions of the All-India Committee have not ceased either because the necessity for education in accordance with modern requirements is now generally recognised or because the administration of the subject of education has been largely entrusted to the elected legislatures. As yet the surface of a small space of the vast educational field has been only lightly treated, and there has to be considerable planning and laying out of plots, digging, manuring and watering before we can evolve that ever-green garden with vigorous fruit-bearing and flowering plants which is the dream of the educationist.

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THE FORTIETH MUSLIM EDUCATIONAL CONFERENCE HELD AT MADRAS DECEMBER 26-28, 1927

PRESIDENT: SHAIKH ABDUL QADIR, BAR-AT-LAW, KT, K.B., M.L.C.

Born at Kasur, Punjab, 1874; graduated from Forman Christian College, Lahore, 1894; after a decade of his graduation joined Lincolns Inn for Bar-at-Law, 1904; started career as a journalist and edited the *Observer*, (English Weekly) 1898-1904 and the *Makhzan* (Urdu monthly ; 1901-11; *Makhzan* brought him much fame and he continued his literary activities along with his practice; elected member Punjab Legislative Council, 1923; represented India at the 7th Assembly of the League of Nations, 1926; Revenue member of the Punjab Executive Council, 1927; member Public Service Commission 1929; Judge Lahore High Court, 1934; member Council of the Secretary of State for India, 1934; Adviser to the Secretary of State for India, 1937-39; officiated as Law Member of Government of India, 1939; Chief Justice Bhawalpur State, 1940-43; Joined the Unionist Party of the Punjab but soon took active part in the All-India Muslim League; presided the All-India Muslim League at Delhi, 1926; wanted Hindu-Muslim Unity and favoured a table talk between the leaders of both to sort out the differences ; also wanted industrialisation of India but preached Khaddar and home made commodities for use; popularised modern education among Muslims and acted as

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chairman of the Anjuman-i-Himayat-i-Islam for many years; knighted; died 1950.

PRESIDENTIAL ADDRESS

Gentlemen,

I have to offer you my sincerest thanks for the great honour you have conferred on me by inviting me to preside over the deliberations of the All India Muhammadan Educational Conference. It is meeting for the second time in the capital of the Madras Presidency after the lapse of more than a quarter of a century since its last sittings in Madras in 1901. It is a proud privilege, to occupy the chair of the annual session of the Conference which was started by that great benefactor of the Mussalmans of India, the late Sir Syed Ahmad Khan, to whose devoted zeal our community owes so much of its progress and advancement in modern times. He was the first founder and Honorary Secretary of this conference and used it as the means of stimulating interest in education and placing before his co-religionists the ideal of self help. The propaganda was vigorously carried on, not only during his life time by that veteran leader but was continued after his demise by his devout friend and adherent, the late Nawab Mohsin-ul-Mulk, who was followed by an equally indefatigable worker, the late Nawab Wiqar-ul-Mulk. I need not take you through the various stages of the interesting developments of this institution, or dwell upon the achievements of the numerous notable personalities of Muslim India who have contributed to the success of this Conference from time to time. Suffice it to say, that it has been associated during the past forty year with all that is good and great in Muslim India. For years the capable hands of my esteemed friend Sahibzada Aftab Ahmad Khan held the reins of its administration and when he left for England as a Member of the Council of the Secretary of State, his mantle fell on the shoulders of our able Secretary, Nawab Sadr Yar Jang Maulvi Habib-ur-Rahman Khan Sherwani, whose keen interest in the religious as well as intellectual advancement of our community is well known to all of you and who has done his bests to keep up the traditions of this useful institution and to maintain the ideal for the establishment of which its illustrious founder worked all his life. During the depressing times of the last great war and the

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unsettled conditions of the political and the economic world after the war, it was no easy task to keep the torch of the Conference burning. In the political excitement that followed the events of 1919, people in India hardly paid any attention to anything which did not spell politics, and the members of our community were no exception to this rule.

In common with the rest of their countrymen they were full of excitement and had vague dreams of some sudden development as regards their political prospects. Any counsel of prudence was at great discount and any advice that education on an extensive scale and of an intensive nature was necessary before any real political progress, was not readily listened to. In fact there was a tendency in some quarters to scoff at such advice as old-fashioned and out of date. Undaunted, however, by these adverse circumstances our energetic Secretary carried on quietly but steadily the work which had been entrusted to him and managed to have a number of successful anniversaries in various important places One of the most memorable sessions was held in 1925, when we had the Jubilee celebrations of the M. A. O. College, Aligarh which has developed into the Aligarh Muslim University. The conference met last year at Delhi and this year we are assembling here once more in response to the pressing invitation of the Musalmans of Madras.

There has been a tendency of late in some quarters to think that the Muhammadan Educational Conference has now outlived its utility as an All-India movement. It is said that the violent opposition against modern education or the study of the English language which was combated so successfully by Sir Syed is no longer in existence, that even the Ulema now recognise the value of modern education or of a combination of religious and secular teaching and we can safely dispense with the trouble and expense involved in conducting the propaganda of the Conference. It is also said that the Provincial Educational Conferences which have been organised in various parts of the country are quite enough to meet the educational wants of their respective provinces and the country does not require an expensive All India organisation. While recognising that there is considerable force in both these arguments I venture to differ from those who advance them. Though it is true that prejudice against modern education is

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gradually melting away, yet it is equally true that it still exists in many parts of India and is particularly strong in the areas in which the priestly classes (which are in theory unknown in Islam) still wield considerable influence. They condemn and discourage this education on religious as well as other grounds and counteract its influence. As regards the Provincial bodies for coordination of the efforts of Mussalman in their respective spheres, they are no doubt doing useful work, but their efforts are more or less spasmodic and can with advantage be supplemented by an All India Conference. It must be recognised that a movement of this kind is the best means of organising the Mussalmans of India and of bringing about their solidarity. In these days of divergence of political opinions and of clashing individual and sectarian interests, this Conference furnishes a common platform for Muslims of different denominations ; where Shias and Sunnis, *Muqallids* and *Ghair Muqallids, Ahmadis* and *non-Ahmadis* can come together to devise means of improving the mental and material development of their community and of advancing towards a common goal.

I had the pleasure of being present at the Madras Conference of 1901 which may be regarded as the beginning of an effort on the part of the Muslims of this Presidency to tackle the problem of their education. As a result of that Session you formed the Muhammadan Educational Association of Southern India in 1901. A gathering of Mussalmans from all parts of Southern India attended by delegates from District Associations affiliated with the central boy was held in 1904 and the Association has been meeting since from time to time and has done useful work in various ways. It has collected subscriptions to give scholarships to deserving youths for prosecuting their studies. It has established new schools in many places and strengthened the old institutions. It has been making representations to Government on questions connected with the education of Mussalmans and particularly concerning the education of Mappillas. It was mainly due to the representations originally made by the All India Conference of 1901 and reiterated on many subsequent occasions by the Muhammadan Education of Southern India that the Madrassa-i-Azam at Madras which was originally a High School, developed into a full fledged College.

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At one time there was some danger of its being reduced to an Intermediate College, but the Association succeeded in preventing any such reduction of its usefulness. Another institution known as the Harris School, which was originally a High School under the management of a Christian Mission and subsequently came under Government control, was also taken over eventually by this Association and has made great improvement in its hands. The record of the achievements of this Association is one of slow but steady progress and it may well be congratulated on what it has succeeded in accomplishing even though the sum total of the work accomplished by it falls considerably short of the immense requirements of our community The All India Conference might legitimately claim a share of the creditor what the Association has done and the foundation of this body in Southern India and the difference that it has made to the education of Muslims in the Madras Presidency bear abundant testimony to the utility of the Conference.

To give you an idea of what the state of things was with regard to Muhammdan education in Madras when the Conference first came here. I may refer you to a paragraph in the instructive address delivered by the late Mr. Justice Boddam for the presidential chair of the All India Muhammandan Educational Conference of 1901:-

"The number of boys in public primary schools was 57704, but in the lower secondary schools there were only 1529, a most apalling difference. Only 11 took the B.A. Degree. Not a single Muhammadan qualified for the M. L., in Medicine, Surgery, Engineering or Teaching. The Univsrsity Calendar, which includes Mysore, Travencore and Hyderabad, shows that out of 7230 Graduates 57 only were Mussalmans, and out of 150 Licentiates in Medicine and Surgery 7 were Mussalmans."

In consequence, however, of the awakening created by the Conference and the exertion of your Association that kept up its work, we find that the number of Muhammadan pupils in secondary schools in the Presidency had risen to 9320 in the year 1925-26 and Muhammadans students in Arts Colleges numbered 297 and in Professional Colleges 55. The number of public institutions specially intended for Muhammadans was 2983 and

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their strength 173157. It is gratifying to note that the latest quinquennial report records even greater progress. I am indebted to the Government of Madras, (Ministry of Education) for favouring me with up-to-date information in advance of the publication of the report. The total number of Muhammadan institutions of all kinds is now 4036 and their strength 221408. The total number of Muhammadan scholars reading in all classes of public institutions is 242680. The Government Muhammadan College, Madras, (*i.e.* the old Madrassa-i-Azam) has had new laboratories and class rooms built for it and the strength of the College is 55; and six of the students are reading in the Junior B.A. class for Urdu and Persian. The number of Muhammadans reading in Arts Colleges is 355 (including 4 women) and the number of Muhammadans reading in Professional Colleges is 73. This increase, though satisfactory, so far as it goes, is not as great as that observable in the ranks of the more advanced sections of the Hindu commmunity and it is obvious that the Mussalmans, who had started with an immense handicap, so far as modern education is concerned, have still got much headway to make, before they can hold their own in the race of life with their better educated brethren of the other community. It is with the object of giving a further impetus to the cause of Muslim education that your Association of Southern India has asked the All India Conference to pay a visit to you once more ; and to me personally it is specially gratifying that after having taken part in the work of 1901, though in a humbler capacity, I should be called upon to guide your deliberations when you are about to enter on a fresh period of activity.

Gentlemen, What you have done so far is, comparatively speaking, rudimentary and in one part of your Presidency, *i.e.* Malabar, education in its proper sense has scarcely yet commenced. The education of Mopilas constitutes a problem by itself and I shall refer to it at some length later on. Dealing for the present with the question of Muslim education in general, I wish to point out, first of all, that having made considerable advance in secondary education, at least, your first business now should be to pay attention to its quality, There was a time when people found a working acquaintance with the 3 Rs combined with some knowledge of English, helpful as a means of earning a small liveihood as clerks in offices, as teachers in elementary schools

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or as subordinates in various departments of Government. You have been demanding a fair share of Government jobs as a means of encouraging education among the members of the Muslim community. There is a good deal to be said in favour of that demand, not only on that ground, but on the broader basis that all communities are entitled to secure a proper place in the administration of the country. But you must remember that even if the justness of that claim were to be recognised and the Government were to give you your full share of what are called "loaves and fishes," there will remain thousands of young men swelling the ranks of the unemployed after having spent ten years or more of their lives in educational institutions. This estimate is based on the present slow rate of your educational progress. If, however, you continue to make, as you must, further efforts, to receive education, without modifying and reforming its existing nature, the number of the literate unemployed would rise to hundreds of thousands. This is an apalling prospect, which no country can contemplate with equanimity. The time has come, therefore, when you should no longer remain contented with an education which aims at nothing more than a modest standard of literacy and an even more modest standard of general information. You should so change the curiculum in your schools that the students may be equipped for earning their livelihood independently of any chances of finding work under Government. These remarks of mine should not be understood to imply that I am against your obtaining an adequate share of employment in Government offices. That is your right and you are entitled to insist on it. You have been pressing it from your political platforms and you must continue to do so till you secure your representation in departments of Government. But from this educational platform the advice which I feel duty bound to give you, with all the earnestness at my command, is that you should try to stand on your own legs and depend mainly on yourself for your economic advancement. You must learn to recognise that the man who combines some vocational knowledge with a fair amount of literacy would, as a rule, be better equipped for the battle of life than a man who possesses only the one or the other of these qualifications. It is true that in the past people have found that the years spent at school spoil a youth so far his capacity to adapt himself to a vocational life or life as an agriculturist is concerned; but this is a fault of the system which we have been following

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and not of literacy itself.

Our schools have been imparting education on lines which were meant to produce only quil-drivers. This has been a potent reason, among others, for the indifference with which the ordinary a peasant in our country has hitherto treated education.

If education is to be made popular, and is to spread far and wide, and if all classes, including the vast majority of our population living in rural areas, are to be benefited benefitted by it, it is necessary to change the nature of education imparted in our schools so that the majority of pupils may equip themselves for the kind of life suited to their circumstances and environment. If they are agriculturists, a knowledge of agriculture, both theory and practice, should be imparted to them along with teaching them reading, writing and simple Arithmetic. If they are towns people, a teaching of arts and crafts must be combined with literacy. This is now being done in countries which are much more advanced than ours in education as well as in wealth. The necessity of a reform on the lines above indicated is, therefore, greater in our case. Experiments in rural education are being developed in European countries such as France and Denmark as well as in America, and England also is making some rapid changes in its system of rural education. The Punjab Government deputed two experienced officers of the Department of Public Instruction last year, namely, Mr. Sanderson and Mr. Parkinson to pay a visit to England and to observe the methods of rural education there, so that the Punjab may benefit by the information so gained and adopt some new methods of education. Mr. Sanderson, who is at present the officiating Director of Public Instruction in the Punjab and his colleague, have, on their return from England, prepared a very interesting report in which they have compared the rural education in England and the Punjab and they have been kind enough to supply me with an advance copy of it.

I should like to give you a few extracts from that book to show you what is being done in the rural schools in England which they visited : They observe :

"Handicrafts and arts give scope for experiments, and the practice is to link up these with the ordinary school subjects.

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In one school weaving was taught in the manual training centre. The designs were prepared during the drawing lesson and the looms were made by the boys in their carpentry periods. Elsewhere we found the children engaged in book-binding, pottery, basket-making, shoe-making and metal work.

Handicrafts were also corelated with work in the garden, the boys making barrows, beehives, labels for trees ; and in some cases they fenced the garden".

* * * *. "In some centres boys were constructing telephones and electric bells ; in others they were undergoing courses in house-hold repairs and were mending cane-seated chairs. The avowed aim of the masters is to turn up handy men "

I think that the last two words in the above extract describe admirably the ideal which we should aim at in educating our youths in this country. We should make handy men of them, men who would be useful in the parental home when they go back from school ; who will make their own homes, when they start, their own separate life, comfortable and pleasant; in short men who will make themselves useful in all possible ways in their own humble surroundings and thereby make themselves useful to the country.

Referring to the use that is being made in England of school gardens and farms for educational purposes Messrs. Sanderson and Parkinson make the following remarks :

"A curious but natural result of the war was the development of gardening as a school subject. By 1914 the school garden had come into existence, chiefly through the enthusiasm of a few teachers and Inspectors ; and here and there good results were achieved. The sub-marine campaign enfoced upon the country the mobilization of school children for the cultivation of every available plot of ground. The result was that school gardens sprang up in thousands and the success of these child gardeners was notable. With the close of the war the Board of Educution realised the importance of gardening as a school subject. It also realised that war methods were not educational in the fullest

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sense, and therefore set to work to alter the teachers, point of view of the school garden. In the years between 1921 and 1926, the aim of school garden altered to a surprising extent. In the earlier period they were chiefly cultivated with a view to get the maximum production of food stuffs, but by 1926 in many of the better schools they hal become in some sense rural laboratories."

Thus you see an indication of the line of advance taken by rural education in England. We are not altogether unfamiliar with the ideas embodied in the extracts given above. In fact in some parts of our country, and I can say certainly in the Punjab, small beginnings in this direction have already been made. But in England if they decide to start school gardens, such gardens spring up in their thousands ; while our effort is confined to a mere experiment in a few localities. I was very much struck by a remark which my friend Sir Theodore Morrison once made to me when I met him in England after he had left the Principalship of the Aligarh College. He said that our educational garments in India were often made of the clothes that were cast off by the Education Department in England. What he meant was that we are so slow that we do not adopt any educational ideas when they are being successfully tried in the West but we begin to make experiments with them when the people there advance to something better. In these days of keen competition we cannot afford to lay behind other, nations and should utilise promptly the results of their research and experiment and should lose no time in modifying the methods of teaching in our schools, both rural and urban.

It may be said that in this country most of the schools are under the control of the Department of Public Instruction, and are bound by the rules of their grants-in-aid or recognition. Any change which is not approved by the Department can hardly be introduced by the managers of our schools. This is true, but it must be remembered that in England too the Inspectors appointed by Government exercise supervision over most of the schools there and it is generally beneficial to have their guidance. It may reasonably be expacte that the Education Department in this country will welcome reforms in education. If the public recognises the needs for changes of the kind indicated above and brings it to the notice of the Government through its elected

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representatives in the Legislative Councils, there is, every chance of measures being adopted by the Ministries concerned to bring about the desired changes. Apart from this there is nothing to prevent any community or section of the community starting its own independent institutions, without Government aid, if they are enterprising enough to do so, and of proving the usefulness of improved methods of education in such institutions.

Coming to higher education, the condition of Muslims is much less satisfactory than in secondary education. Their numbers in Arts Colleges are small even in provinces where they are said to be making a fair amount of progress, such as the Punjab and the U.P. Their percentage in Colleges is neither proportionate to their own population nor adequate considering the rate at which other communities are advancing. This is generally supposed to be due to the community being financially poor. There may be—and probably are—some other reasons for the inadequate representation of Mussalmans in Colleges ; but there is no doubt that want of means is, in most cases, the main cause. We cannot, however, wait for progress till the community becomes rich enough to afford the expenses incidental to educational advancement but must find immediate means of intellectual development. It was discovered long ago that an effective remedy for removing educational backwardness is to be found in the provision of scholarships for deserving students who have to give up their studies because they are poor. This measure was tried with success by Government during the infancy of Muslim education. A number of scholarships meant specially for Muhammadans were given in honour of the Jubilee of the late Queen Victoria (of blessed memory) and were known as Jubilee Scholarships. They were however, available for a limited period, and there are now comparatively few scholarships reserved for Muslim students There is a feeling in Government circles that the giving of special scholarships to any one community would be unfair to members of other communities. I, for one, do not agree with this view. It should be in the interests of the State that any portion of its citizens, which is intellectually backward and is acting as a clog on the wheel of progress, may be improved. The expense incurred in effecting such improvement should be quite worth while. The Moslems in Southern India stand in need of such help and have been pressing

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this matter on the notice of the Madras Government. I hope your appeal will receive due attention ; but you must remember that even if you get substantial help from Government, you will have to supplement it more substantially from your own resources. The number of poor students amongst you is very large and you must make exceptional efforts to meet exceptional needs. The step you took as soon as your Educational Association was founded, was a step in the right direction, but it did not go far enough. You have been giving some scholarships every year to deserving students in straitened circumstances, but the number of such scholarships is much too small considering our requirements. To spend a few thousand rupees a year on scholarships in a Presidency like Madras is like giving one dram of medicine to a patient for whom an ounce of it has been prescribed. When we know the disease and are aware of its remedy and also believe in the efficacy of that remedy, it would be against common sense if we fail to procure the full measure of the medicine required, whatever may be its cost, I am sure that money spent in furthering the cause of education will be well spent. By properly organizing the movement in favour of education and by regular and continuous efforts to secure a fuller and more generous support we can do much more than has been done hitherto. It is not only necessary that help may be given to students in Arts Colleges but help is even more urgently needed for those wishing to study for the learned professions particularly for Medicine and Engineering. These are lines which are better paying than a purely literary training and you can do more for your nation by, acquiring scientific and technical knowledge and giving the benefit of it to your country. Studying these sciences involves much more expense than a purely literary education in Arts Colleges. But considering the advantages to be obtained from the study of these subjects, the expense is amply justified and in cases where a student cannot pay his own way the community should be prepared to come to his help. There should be in every province a fund for enabling promising students to go abroad and qualify for branches of work which depend on scientific knowledge and mechanical skill, without which it is impossible in these days for any community or country to keep pace with modern progress. You cannot have any idea of the quickening of pace which will result in your march towards progress if you have among you a sufficient number of highly educated and efficiently trained young

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men. You are all aware of the amazing progress which Japan made in less than half a century; but I wonder if you have realised that it was due mainly to the devoted zeal of her enterprising sons, who went in large numbers to the United States and other foreign countries, learnt all that there was to learn in the arts and science of those lands, and on their return to their mother-land made its life richer and more vigorous. They now have the satisfaction of feeling that from a small state in a remote corner of Asia, Japan has leapt into the front rank of the most powerful and progressive nations of the world.

In connection with the Scholarship Fund reference may be made, with advantage, to the question of ways and means for raising such a fund. I find that your Association, like many others of its kind, has a system of rotation of scholarships, by which it is arranged that students who are helped by you take their stipends as a loan without interest, and undertake to pay it back by instalments, when after finishing their studies they find an employment, which may bring them Rs. 50 or more per mensem. It is regrettable to notice, however, from your latest annual report, that all those who are earning more than Rs 60, a month and who are expected to begin discharging their debts of honour are not doing so. I understand that the number of those who were your scholarship holders at one time and are now in service is more than 150. Some of them are paying back your dues thus and helping such of their brethren who are sorely in need of pecuniary relief as they themselves were sometime ago. I would earnestly appeal to those who have not yet commenced discharging their debts to do so, even if they have to cut short some of their own comforts, because the needs of the poorer students should find in their hearts a ready response, as they are best in a position to realise what it means to be anxious to learn and to be deprived of learning for want of money.

Another means by which your Association can add to its resources is by enlistment of new members. Its membership I understand, was about 556 when at its highest; but it is sad commentary on our fidelity to the duties undertaken by us that nearly half of that number has had to be reduced for non-payment of their small annual subscription. I have seen no explanation of this sad phenomenon. It is quite possible that lack of continuous

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enthusiasm is responsible for this decrease in your membership and it is equally possible that the agency in charge of reminding members to pay their dues may have been napping a little. Whatever may be the cause, the result is not one which we can afford to tolerate. Every active member on your rolls should make a serious effort, from this moment onwards, to enlist new members or to bring back some of those who had gone out on account of their subscriptions being in arrears and try to raise the membership to at least 1000 before we disperse. You will thus secure not only a stronger set of workers than at present, but with the added strength of so many members you will be able to collect more money and to give a larger number of scholarships.

One fruitful source of income, which can strengthen our educational funds everywhere in India, has been suggested in a Resolution that was moved by our friend the Hon'ble Seth Haroon Jaafar of the Council of State, who asks that interest on the deposits in the Imperial Bank of India and its branches all over the country made by such Musalmans as have conscientious objections to the taking of interest from the Bank, may be made over to the educational institutions and associations of the community for being spent on the encouragement of education. This demand is receiving considerable support from many Muslim Associations in the country and this Conference and your Association should make it their special business to do all they can to support it. I think Government will accept this suggestion if it is pressed with sufficient force from all parts of India. They apprehend one or two difficulties, but the Musslamans of India should be able to satisfy them that the difficulties are not serious. They feel that the depositors whose religious beliefs are against accepting interest may object to its being utilised by any Muslim charity. I know that there may be some who may take such an extreme view of the matter, but the bulk of them would, I think, readily recognise that they can, with clear conscience, allow their humbler brethren to take advantage of this valuable resource, when their educational and charitable institutions stand sorely in need of money and are starving for want of funds. So far as they are concerned they have left the sums accruing as interest on their deposits entirely in the hands of the Bank. They do not concern themselves as to how the Bank spends them. I believe the more sensible among these gentlemen will prefer that the

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money may be allowed to be used to ameliorate the condition of their poorer coreligionists. If your Association and other influential Anjumans in the country exert themselves and approach such depositors whom they know, it would not be difficult to obtain the signatures of a large number of them and to get them to express their willingness that the suggestion made by the Hon'ble Seth Haroon Jaafar may be carried into practice. Another fear that is entertained by Government is that if Muslim Associations interested in getting the benefit of this particular fund begin to exercise pressure on those Mussalmans who are taking interest on their deposits and ask them to forego such interest in their favour, this might tend to discourage people from making deposits in the Bank. To my mind the chance of something of this kind happening is rather remote. In the first place those who want to raise funds from this source have sense enough to know that they can reasonably ask only for such sums of interest as belong to those who, on religious grounds, are against accepting interest. They would not, therefore, approach those who have no objection to using the receipts of interest for themselves. In the second place, the latter cannot be expected to yield to any such unreasonable pressure if any one thinks of bringing it to bear on them. I am glad to note that your Association has already taken up this important question and I hope it will make an organised attempt to focus Muslim opinion in Southern India on this point and then make well-authorised representations to Government about it. I hope other associations in India will also do the same and I may inform you that the well known Anjuman-i-Himayat-Islam of Lahore is already considering this question.

I need not dwell at greater length on the possible resources of income from which educational funds may be raised and content myself with observing that the community should be prepared to tax itself heavily for raising itself to the requisite standard of intellectual equipment, which is essential for its continuing to enjoy the important position in this country which it has hitherto held. I cannot, however, leave this subject without saying a word as to concessions in tuition fees. Among the means that were adopted to encourage and promote education among Mussulmans was the remission of fees, or concessions by accepting half rates from them. This was in vogue in the Madras

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Presidency for a considerable period but I understand recently this concession has been very much restricted and is allowed in exceptional cases if a pupil furnishes a special certificate as to poverty. Your Association has been representing that these certificates are humiliating and should be dispensed with and the concession which was proving useful should remain. I believe such a concession is still necessary and I do not think that the sum required for keeping it up is so great as to make it difficult for Government to accede to your request. I hope Government will give a sympathetic consideration to this demand of yours. But in any case you must be prepared to find some money yourself for giving the required concessions, or what would be equally efficacious by granting a larger number of small stipends to enable the students to pay their fees.

We have hitherto been pressing the various aspects of the education of youth and must now turn our attention to the question of adult education. Ever since the inauguration of constitutional reforms and enlarged Councils of Legislature the problem of educating of our adult population has gained an unusual importance. It is impossible for people to take an intelligent part in voting at the elections and grasping the numerous political issues that arise in connection with them, without possessing a minimum standard of literacy which would enable them to follow the trend of events through news-papers. Apart from this, adults who become literate find this accomplishment of great practical use to themselves in their everyday affairs of life. Stress is, therefore, being lightly laid on the education of adults in many parts of India and I am glad to say that my own province has evinced commendable zeal in this direction. The educational report of the Punjab for the current year shows that on March 18, 1926, there were 3208 schools for adults with 85,422 pupils. I cannot say whether your Presidency, as a whole, is doing more or less than the Punjab in this respect, but with regard to Moslems I have not noticed that the report of your Association on the progress of Muslim education lays any particular stress on the instruction of those who in their youth have not been fortunate enough to take the opportunity of learning to read and write. I am of opinion that you need this form of education even more urgently than your neighbours of other communities and I would press this form of activity

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particularly on your attention. The teachers in your schools should realise the importance of this branch of instruction and should make a special study of the best methods of making it a success. Experts in the Punjab, who have given considerable thought to this question, suggest that "the methods of teaching adult pupils should not be an uninspiring imitation of the instruction imparted to boys. As far as possible adults should be taught through the medium of what is of interest and importance to them. Each pupil should be encouraged to progress at his own pace and along his own bent. The instruction should be largely individual, and the main function of the teacher should be to stimulate and to guide."

Having said so much about the education of boys and men I must make at least a brief reference to the education of girls and women, if I may, without trespassing on the domain of my friend the Hon'ble Mr. Justice Syed Sulaiman, who is going to preside over the Female Education section of this Conference. Were it not for this I would have dwelt at great length on this subject, in view of its immense importance. It is a truism to observe that no nation can rise to its full stature unless the female portion of its population is highly developed intellectually as well as physically. The education of girls in India has been very much neglected for years past and much more so among the Mussalmans. During the past decade it has received more attention than before and girls in different parts of the country have shown their capacity for holding their own against boys in higher education and in scientific and professional careers, but in spite of all this their instruction is not receiving the fame amount of support, either from the Government or the public, as the education of boys. It is time that the question of the quantity of their education may be thoroughly examined. You have proved by having a separate section of the Conference to devote itself exclusively to the study of this problem, that you are fully alive to its great importance and it will be for the chairman of that section to bring home to you the urgent need for female education as well as to lay before you the details of the lines on which it should advance. But I may add just a word before passing on to something else and that is with reference to the change brought about by the existing political reforms, under which women have been given the right to vote at the elections for the various Legislative bodies in India. If you desire that the privilege thus extended to them may be utilised

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and they may be able to take their proper share in the councils of their country, you cannot but adopt a vigorous policy of female education and must incur much larger expenditure on it than you have so far done.

I turn now to a department of instruction to which Mussalmans have always attached exceptional importance, namely, religious education. It has been often said that one of the main reasons why Muslims did not take kindly to modern education at the time of its commencement was that it was divorced from religion. When they began sending their boys and girls to Government institutions they asked for permission to arrange for their religious education after school hours. The permission was granted in some cases and refused in others on grounds of inconvenience. This arrangement failed to give complete satisfaction. Denominational institutions were then started where Muslims could arrange to impart religious education whithin school time and this idea proved more attractive and has given rise to a number of flourishing Muslim institutions throughout the country. The earliest successful institution of this kind was the College at Aligarh, which has developed into the Muslim University. The Islamia College at Lahore came into being after that and has now about 700 pupils on its rolls. The Islamia College, Peshawar, is another institution which has made remarkable progress in a comparatively short time. A college for the benefit of Shiah Muslims was also founded recently at Lucknow and is doing well. I need not mention the numerous well-conducted high schools which educate Muslims youths in all parts of the country, but I want to discuss this class of institutions from two points of view. Firstly whether they have justified their existence so far and secondly whether they have succeeded in fulfilling that particular need of the community for which they were brought into being

I think that .these institutions have done very good work in their own way. They removed the initial prejudice which Muslims had against modern secular education and its materialistic tendencies. We would not have had the fairly large number of educated young Musalmans that we now possess, but for these Schools and Colleges. Besides combining religious and secular instruction, these Colleges now give shelter to a large

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number of students who cannot find room in Government institutions. I have no doubt that they have amply justified their existence. However an objection is sometimes urged against them that these and similar denominational institutions among the Hindus have resulted in widening the regrettable gulf that divides the two great communities. I have heard some Indian politicians advocating the closure of all denominational colleges as an effective means of procuring national unity, but I cannot subscribe to this opinion. This is not the time or the place to discuss the various causes which are responsible for the existing differences between Hindus and Mussalmans, but I am afraid that even if all denominational Colleges were to shut their doors tomorrow, the differences would still remain. If there are any institutions among such Colleges which are worked in a narrow spirit of bigotry and exclusiveness, they would certainly have a pernicious influence on the minds of the students within their walls ? but Muslim Colleges, as a rule, have believed in inculcating lessons of toleration and fellow-feeling. Their doors have always been open, in theory as well as in practice, to Hindu students and to Hindu teachers and they have been generally free from any spirit of bitterness. If denominational colleges run on such lines I do not think they can do any harm. At any rate for the present they seem to be very much in demand and the question worth considering is how they can accomplish the real object of their existence. What ordinarily passes as religious instruction hardly deserves that name. Devoting just one period a day to the teaching of a book on religion can hardly be called religious teaching. Neither can the occasional enforcement of the rule that boys should go to the college mosque for their prayers make them really religious or Godfearing men. Referring probably to this kind of teaching in the Aligarh College, the poet Akbar of Allahabad once wrote that "religion could not be produced by any inscriptions on the walls and the gates of a College, but can result from the glances of noble minded and saintly men" This is the whole truth in a nutshell. The so-called teaching of religion in our Muslim institutions is nothing more than an eye-wash, by which parents on the one hand console their consciences that they are discharging their duty as regards giving religious instruction to their sons and on the other hand the managers of such institutions think that by this means they attract a number of boys to thier class rooms, who would not have otherwise been sent to them. So far

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as I am aware no serious attempt has been made in any of the existing institutions to seek the influence of personal example to create among the boy a true religious spirit and to have religion woven into the fabric of the every day life of students. Had this been done the history of our colleges would have been different. We would have produced not only better Muslims from Muslim Colleges and better Hindus from Hindu Colleges, but better citizens of India, people who would have deemed it a sin to deprive their neighbour of his right, and would have considered it a virtue to serve their fellow men irrespective of caste or creed. It is because in spite of formal religious teaching the outlook remains essentially secular and the teacher as well as the taught believe inconforming to some rigid rules and regulations without letting religion touch the hearts of the young, that our instruction in this department has been barren of good results. It is necessary to pay greater attention to the spirit than to the letter of religion, and to create a desire to serve instead of the false sense of pride which spoils our religious instruction. We shall then realise to the fullest extent the benefits which religious institutions are meant to yield.

A subject connected with that of religious education and possessing special interest for Mussalmans is the study of Arabic and Persian and of the Hindustani language. You are naturally keen on Arabic, both because your holy book was revealed in it and for the eminent position it enjoys among the classic languages of the world. You have also got a tender corner in your heart for Persian, because many of your religious books are written in that language and its poetry is one of the sweetest and most rythmical that you can find anywhere. Both these languages have an additional advantage that they are spoken in some of our neighbouring countries, with which we have a fair amount of communication at present and with which there is a still greater possibility of mutual trade relations. In Muslim institution you lay considerable stress on the study of these languages and are anxious to secure proper arrangements for their teaching in Government institutions as well. Your main complaint against the recently established Andhara University was that it made no provision for the study of these important branches of Oriental learning. I can understand the indifference of our Hindu brethren in Southern India to these languages. They have a multiplicity of

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indigenous languages and also like to study Sanskrit as the language in which the best treasures of the literature and philosophy of ancient India are available. They cannot, therefore, have much time to spare for Arabic and Persian, but if they look at this question from a broader point of view of true scholarship they will recognise that no University worth the name in the East can afford to neglect the study of these two highly cultured languages, when even Western Universities in England, France and Germany, manage to make room for their study. As regards the Hindustani language or Urdu, as it is popularly called, I do not think one can lay too much emphasis on its value in India. In the North of India and in many parts of the South it is truly a *lingua franca* and is more widely spoken than any other Indian language. It has a growing literature, the cultural value of which is inferior to no other living Indian language. As it is ordinarily written in Persian script, Muslims all over the country find it very convenient to adopt this as the means of education for their youths as well as adults and you have been insisting for a long time on its adoption in the educational institutions of Southern India, particularly in schools meant for Muslims. If there could be any doubt as to the utility of Urdu as a medium of instruction, it has been now completely dispelled by the great experiment which has been successfully tried in a neighbouring dominion, that is the territory governed by His Exalted Highness, the Nizam of Hyderabad. His remarkable foresight and princely munificence have given us the Osmania University, which is the first University in India to carry out the national ideal of imparting education by means of an Indian language for purposes of high education even in scientific and technical subjects. It is not unreasonable to expect that the success that has attended the efforts of the Osmania University would lend an impetus to the study of Urdu as a means of education and culture in all the Universities in India and that your Universities in the Madras Presidency will not remain behind others in giving to Urdu that recognition which is its due. You will be dealing with the question of the development of Urdu Literature in another Section of the Conference to be presided over by a distinguished scholar like Maulana Syed Sulaiman Nadwi and I need not detain you over this subject much longer.

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No survey of our educational requirements can be complete without considering the desirability of physical culture. Though it has been universally recognised that a sound mind and a sound body often go together and that a powerful mind, if it is located in a weak body is very much handicapped and cannot achieve all that it was destined to achieve, yet it is a fact that physical culture was not for a long time considered an essential part of education I myself belong unfortunately, to a generation of students who were, not taught to attach that importance to exercise and sport which students of today are asked to do. I feel, therefore, that I have missed much in life, which would otherwise have been within my reach, if I had had the advantages of such physical activity as prevails in all well-conducted educational institutions at the present time. In old days too some emphasis was laid on physical exercise, but it was regarded more or less as a counsel of perfection and students who were fond of their books were unwilling to leave them in favour of the playground. The studious boys and the sporting boys represented two distinct classes. The idea has now undergone a complete change and rightly so. The mere book-worm can no longer score. Even if he does score in examinations he losses in the end when he comes before a Selection Board or a Public Service Commission and suffers by contrast with a boy who is almost as good as himself in book learning, but much superior in physique and manly bearing. If it is known that one was a good athlete in his College or the Captain of a team in Cricket, Foot ball or Hockey, he gets so many more marks to his credit. But that is not all. Not only does he get a better chance of getting a job, but man for man generally he proves the more efficient of the two in active life. The idea, therefore, is that every student in a school or college must do something to give suitable exercise to his limbs and spend some time daily in the open air. I hope you will pay due attention to this well-recognised principle of modern education in all your schools and colleges, for boys as well for girls. I cannot leave this subject without referring for a moment to the Boy Scouts and the Girl Guides movements. The rapidity with which these movements have spread all over the world since their inception a few years ago, speaks for itself and those who have watched the change in the spirit of school boys brought about by joining the Scouts will bear me out when I say that it is making men of them. They learn in their Scout camps to be friends with one another, to

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forget sectarian differences and to serve their fellow men. They get inured also to certain forms of hardship and learn to shift for themselves in cases of need with regard to cooking their own food and providing for their own wants in a simple and inexpensive manner. Scouting is, therefore, an effective means of education, if education is understood in its proper sense of bringing out all the latent potentalities of a man, and you will do well to take the fullest advantage of this useful movement in your institutions.

Gentlemen, I do not want to tax your patience too much and must now conclude my address, even though it cannot pretend to be in any way exhaustive of the vast subject which is under discussion. But before I do so, I must fulfil my promise of saying a few words about the education of the Mappillas. The Kerala Provincial Muslim Educational Conference held its sessions at Tellicherry in May 1926. The energetic Secretary of your Reception Committee and of your Educational Association of Southern India, Mr. A. Hamid Hassan presided over it, and he dealt with the question of the education of the Mappillas at considerable length. He had an advantage, which I do not possess, i.e., local knowledge. Without professing to add much to what he then said, I am referring to this problem, because it is so urgent from the Muslim point of view and has even an all-India character which we cannot ignore. The Mappillas who number about 10 lakhs, form one-third of the total Moslem population of this Presidency. They live in Malabar. The area inhabited by them is considered one of the prettiest in Southern India. If it looks like paradise, its beauty is mainly the result of their toil, but their position is that of serfs and they possess neither land nor wealth and are practically devoid of education. They are a labouring class without occupancy rights in land, and as Mr. Hamid Hassan observed "are faced with even greater difficulty than the depressed classes, who own patches of land here and there." The Muslims in other parts of the Presidency are fairly well represented in elementary education, but the Mappillas are deficient even in that respect. As regards secondary education they had only 2 secondary schools with a strength of 432 pupils in 1926. In elementary education 220 scholarships were reserved for Mappillas, of which 160 were of the value of one rupee and 60 were of the value of 1-8-0, each according to the figures given in Mr. Hamid Hassan's address. You can see for yourself how small is this help compared with the vast needs of

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the situation and I think the Muslims of Madras are right in thinking that the scholarships at present awarded barely touch the fringe of the Mappilla population. They justly demand that the Government should establish a sufficient number of schools for Mappillas and should also establish a College with a hostel for their use. A number of resolutions on these points were passed by the Conference at Tellicherry and I need not take up your time by repeating the substance of those resolutions. I am sure, however, that in this Conference you will emphasise those resolutions over again, so that they may come before the Government of Madras with the added support of the Muslims of India behind them. I will be excused if I say that the Government of this Presidency has failed to realise the acuteness of the problem we are considering and have taken perhaps a somewhat narrow view of the matter. No expense should be grudged where the question is one of fighting the forces of ignorance. Malabar seems to be one of the tracts in India which is sunk in dense ignorance and superstition, and is therefore the fittest field for the activities of the most ardent educator. The last lamentable disturbances, which caused such havoc at the time, and for which the Mappillas have since been terribly suffering, were mainly due to their ignorance. The Mappillas were undoubtedly to blame for what they did, but as a distant observer I may venture to say that the blame was not entirely theirs. Some people who ought to have known better and could have realised that in the Mappillas they had an extremely inflammable material went and set that material on fire. The Mappillas, impulsive by nature, fell a prey to the excitement and seriously harmed their neighbours as well as themselves. Mr. Hamid Hassan gave them very sound advice when he asked them to make their employers, the Jenmis and the planters, forgive and forget the past. In the same way he advised them to obliterate the bitter memory of the recent past by adopting a changed attitude towards their Hindu neighbours and the British Government. I hope this advice will be taken readily to heart and acted upon by the Mappilas and the change in their attitude will touch a responsive chord in the heart of the Hindus and will also win the sympathetic interest of Government in their advancement.

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Before drawing my remarks to a close it will not, perhaps be out of place if I mention that a religious Muslim Association known as the Jamiat *Tabligh* Islam, Kalicutt (Malabar), has, during the last five years, been of great help to the Mappillas. It came to Malabar at a time when the Muslims of Malabar stood sorely in need of relief owing to the misery first caused by what is known as the Mappilla rebellion and then by floods. This Association which collected funds by public subscription and was also helped by a munificent .grant of Rs, 50,000 from H. E. H the Nizam, spent as much as Rs. 85,369 on relief, between 1922 and 1926, Rs 8706 on education Rs. 2717 on religious propaganda and Rs. 36,930 on the establishment and maintenance of an Orphanage for the Mapillas. It also spent Rs. 16,417 on purchasing property at its headquarters. It incurred, in all, an expenditure of Rs. 1,50,192. The credit of this beneficent work is due to Maulvi Mohy-ud-din Ahmad, B.A., the Secretary of the Jamiat who has kindly supplied me the figures given above. It is particularly gratifying to me that Maulvi Mohy-ud-Din Ahmad hails from the Punjab. He might well be congratulated on what he has been able to accomplish as a Missionary, in an area so far away from his home, where he possessed no personal influence and succeeded mainly by dint of his zeal for the Muslim cause. The Jamiat deserves the support of all well-wishers of the community and has demonstrated to other workers what can be done if any one devotes his attention wholly and solely to the service of the public.

Gentlemen, I think I must now stop. I thank you very sincerely once more not only for honouring me as you have done but for the very patient and attentive hearing you have been pleased to give me. If the cursory review of our educational aims and aspirations that I have placed before you and the practical hints I have thrown here and there, help you in any way to improve the condition of Muslim education in the South as well as in other parts of India, I shall be amply repaid for having come all the way from the North to have the pleasure of addressing you here, and if this Session of the Conference succeeds in giving to the cause of education in the Madras Presidency anything like the lasting impetus that was given by the Conference of 1901, the pains taken by all of you in arranging

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this large and representative gathering will be amply compensated.

(Compiled from the Proceedings that appeared in the Madras Daily paper at the time A. Hameed Hasan B.A., LL.B Hony. General Secertary Madras Reception Committee, Published by the Madras Reception Committee, at Vaniar Street, Madras June, 1928.)

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THE FORTY-ONE MUSLIM EDUCATIONAL CONFERENCE HELD AT AJMERE DECEMBER 26-29, 1928.

PRESIDENT: SIR SHAH MOHAMMAD SULAIMAN, BAR-AT-LAW, K.C.S.I.

Born at Jaunpur, 1886; educated at Muir Central College Allahabad; stood First Class First in B.A.; proceeded to Cambridge, 1908; Called to the Bar (Middle Temple) 1910; took LL.D, 1911; practised law at Allahabad High Court; Officiating Judge, Allahabad High Court, 1920-1923, later judge, 1923 and Chief Justice, Allahabad High Court, 1928-1937 with some breaks; judge Federal Court of India 1937-41. Vice-Chancellor, A.M.U. 1929-30 and 1938; was a famous mathematician and established new theories in it; took keen interest in Muslim education and presided Provincial Mohammadan Educational Conference, U.P. 1924; member of Courts and Executive Council of Allahabad and Aligarh Universities; Knighted, 1929; died 1941.

THE PRESIDENTIAL ADDRESS

At the very outset I ought to express my deep gratitude to you for the great honour conferred upon me in electing me President of this august assembly, as well as for the highly appreciative terms in which I have been referred to by the Chairman of the Reception Committee. The Conference is under a great obligation to the Reception Committee of Ajmere for the kind and generous hospitality that has been accorded to the

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delegates and the lavishness with which they have been entertained.

Ajmere occupies a unique position as a place of Muslim pilgrimage in India, the sacred shrine of the great Khwaja Sahib has been a centre of attraction for seven centuries, to which thousands of Muslims have year after year come to pay homage to the famous Saint buried in the mausoleum. It is in the fitness of things that the All-India Muslim Educational Conference should hold its session at this place where large numbers of Musalmans congregate every year. The Reception Committee is to be congratulated on inviting the Conference to Ajmere, and thereby giving a new encouragement to the educational movement in this part of the country.

THE FIRST IMPETUS

Sir Syed Ahmad Khan

It is impossible to begin a survey of the progress made in education by the Muslims in the past or to consider the educational problem that confronts us to-day without paying a tribute to the Memory of the great Sir Syed Ahmad Khan, the greatest leader whom the Muhammadan community produced in modern times and the great benefactor to whom the community must ever owe a deep debt of gratitude for starting a new Muslim educational movement in India. With true foresight he perceived that the only possible way of rescuing the community from its pitiable degradation and possible extinction due to its deplorable backwardness was to educate it. He infused a new spirit into our community and taught us for the first time how our material prosperity was bound up with the acquisition of western knowledge it was his genius which for the first time awakened the community from its slumber. To give an impetus to the new movement initiated by him, he laid the foundation of an educational institution at Aligarh, which was to be the centre of Muslim education in India. Soon the institution grew into a high school and in his lifetime the great Sir Syed had the satisfaction and pleasure of seeing his little institution become a College of renown. The early batch of workers whom he gathered round him were devoted patriots who at much personal sacrifice helped to build up this national institution and enabled it to rise rapidly

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to fame. The Aligarh College soon acquired for itself a reputation by no means inferior to that of any other institution in this country. For over half a century the Muslim community has reared it up and guarded it with a jealous care. The result the sustained efforts extended over so many years has been its growth into an autonomous University, which is justly a source of pride to us all. It has become a standing monument of the progress achieved by us in education. It is our pride and glory that the great educational institution at Aligarh is greater even than any other Muslim educational institution in Asia or Africa, run on western line and therefore the greatest of all such Muslim educational institutions of the world.

The Muslim University

During the recent past the growth of Muslim education has some extent been impeded by various circumstances over some of which we could have exercised a judicious control, but failed to do so, and others over which we had no controlling power. Part of the period cover grave political excitement in this country and upheaval in the world. Four years spent during the active prosecution of the great World War, and the following two years associated with the Non-Co-operation movement were marked with a set back and a diversion of our energy from the pursuit of western knowledge as imparted through Government institutions. Muslim education in this country has, therefore, unfortunately undergone a retrogression in the last decade, and the deficiency has to be made good by redoubled activities. The Aligarh University also has had to pass through many a crisis. The storm of the Non-Co-operation movement had overtaken it, and shaken its foundations, but fortunately for us passed off leaving it unscathed. In recent years petty domestic squabbles have led to an exposure of a variety of irregularities, and provoked a serious condemnation of its administration, which have damaged its fair name. That Aligarh like every other infant university had to face many difficulties due to inexperience. It goes without saying. No one can honestly attempt to justify any such irregularities. That it had by no means the exclusive monopoly of such defects will be admitted by all those acquainted with other similar institutions. But Aligarh had certainly the sole misfortune of having its forces in the inner circles combining to advertise its

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existing weaknesses. The Muslim community sadly deplores the regrettable causes that brought about such a result, and fondly hopes that the new overhauling which is in process of completion will soon restore its former good name. Drastic reforms are needed, and must be fearlessly put into effect to restore the confidence of the public at large. It is the duty of the leading members of the community to acquaint themselves intimately with the nature and the scope of what has already been achieved by this all-India Muslim institution, as well as what still remains to be done to meet the pressing needs—matters which are of vital importance to the progress of our nation. We are still in a transitional stage, and rapid changes and improvements are gently called for in order that progress may be continued by adapting our institutions to the changing needs of the times.

EDUCATIONAL BACKWARDNESS

Lamentable ignorance

Great minds of eminent political and educational leaders of the community have for a long time been exercised on the question of the deplorable condition of the Muslim community, and the unanimous opinion has always been expressed that the root cause of the whole trouble is the ignorance of the masses. In British India the Muslims form approximately a quarter of the total population (24.1 per cent) but the proportion of Muslim scholars to the total number of scholars is only 23.5 per cent. In Municipal areas, where the Muslim population is concentrated the Muslim percentage of literacy is 154 per thousand for males and 24 per thousand for females as against 221 and 47 respectively for Hindus. In the face of such figures there can be no doubt that the only effective remedy that can be of any avail is mass education. So long as the masses remain steeped in ignorance, all progress, whether it be religious, social, political or economic, is impeded and retarded. It is only after satisfactory progress has been made in general education that it can be expected that the community would be awakened and become alive to its present needs and achieve progress in all forms of activities. Great difficulties must continue to be experienced so long as it is impossible to appeal to the large masses and to make them realise the lamentable state of affairs in which they have fallen and the deplorably low position which they occupy among the nations of

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the world. So long as there is not a clear realisation of the backward position into which after lapses of centuries they have been, not owing to any intrinsic deterioration in their own condition but mainly because they have not kept pace with the other advanced races of the world, we are bound to continue in our present state of intellectual poverty.

Look to the present and not the past

Needless to refer to our past glory as shown by the ancient educational institutions at Baghdad and Cardova, which occupy a place of renown in history. A mere narration of what has been done in the distant past serves no useful purpose ; nor is it worthwhile depicting a gloomy picture of the present ignonimous position of our backwardness. We should look round and see what progress other nations have made as compared with us, and taking stock of our resources, devise ways and means of achieving similar progress. Our ideas, traditions, and habits of life are time-honoured, but to the extent that they are ancient, they are also antiquated, and not in keeping with the progress which the world has now made. We must preserve our integrity, we must preserve the spirit and the substance of our traditions but we must at the same time adapt ourselves to the changing needs of the time so that in the hard competition which we have to face in the world, we may not lag behind. An appreciation of the marked contrast between us and the other communities would furnish a great impetus to further progress; but ignorance of the bulk of the population makes it impossible for them to realise their relative position. It is only a realisation of the true position that creates in one's mind an ambition to excel one's neighbours; and it is such ambition, cherished and cultivated, which creates a sense of patriotism moving the heart with enthusiasm and filling the body with energy.

ISLAMIC CULTURE

Islamic Civilisation was Spiritual

The Islamic civilisation has been unique of its kind and through the march of centuries has survived the extraneous influences that have been brought to bear upon it. Its essential features still maintain their entity and independent existence. Western civilisation, however valuable its material prosperity may

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be as a means to further progress, cannot supersede or destroy the vital elements of the Islamic civilisation which is so full of spirituality and power.

The Muslim conception

The Muslim aim of education was more a spiritual than a secular one. The object was not to turn out mere literates but true Muslims imbued with the spirit of Islam. Theology was the most prominent part of the curriculum. Its study was intended to teach the student how to discharge his duties to man and God.

The underlying idea was knowledge of God and the service of fellow-men. The ideal was the spiritual improvement of the individual concerned and through him the happiness of those who came in contact with him. The object in view was thus a general social advance, a growth of national patriotism and a feeling of social service for the country. A study of the Holy Quran and the traditions was considered the most important part of education. Side by side with theology there was a study of all the then known branches of knowledge—literatures, arts, and sciences. The conception of education was an earnest search after knowledge and a thorough discovery of Truth, and towards the attainment of that object all energy was directed. Such a noble and sublime ideal was worth being proud of. The acquisition of knowledge was indeed regarded as a sacred pursuit, nay as partaking of something of the divine. A higher and grander aim for man to realize could not be conceived.

Present day Materialism

The Present day conception of education is essentially materialistic. The school is a place of preparation for life, a sort of a training ground for apprentices who are to enter into the great struggle of life. The principal aim is to produce useful citizens, fit in body and mind, to advance their material prosperity. No doubt in the modern school also attention is paid to the maintenance of good conduct, discipline and the development of character. The difference lies in the predominant character of the old institutions being spiritual, emphasising the attainment of moral and religious culture, while the present day idea is to more stress on physical, intellectual and mental training. Schools

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nowadays excel in imparting greater scientific knowledge and practical training, while in olden times nobler ideas of religion were inculcated. The old Islamic days were characterised by an implicit faith in the spiritual origin of man and by moulding one's conduct in a way compatible with that faith. Today the guiding principle is a realisation of the responsibilities of life on this earth and working for the material well-being of humanity. But the Islamic ideal was by no means a negation of ideas of material gain which dominate the modern system. It only emphasised spiritual culture without interfering with the ordinary vocations of life and worldly pursuits.

THEOLOGY

Education should not be divorced from theology

The greatest requirement of the Muslim community in the matter of education is that the imparting of education should not be divorced from the teaching of theology. It is impossible to conceive of a truly Islamic educational institution which would aim at imparting merely secular instruction without making provision for religious training as well. To a Muslim, education devoid of Islamic culture has no meaning. Education will remain incomplete so long as the student has not imbibed the real spirit of Islam. His knowledge would be imperfect if the Muslim scholar remains unacquainted with his own religion and with the teaching and the life of the great Prophet Mere book learning is not culture, and there can be no proper Islamic culture unless it is in consonance with Islamic civilisation. It is essential for true Muslim education that a much greater stress and emphasis ought to be laid on the religious side of the teaching than is attempted in Government institutions, and it is only when such emphasis is laid that our institutions can truly become national even though designed mainly for secular instruction. The first and foremost thing is a careful study of the Holy Quran, not merely an ability to read the Arabic text without understanding it, but an ability to understand what it means, to be influenced by its teaching and to be impressed with the meaning of the divine laws.

Difficulties of government

If the modern system of education lacks in anything, it lacks, from the point of view of the Muslim, in the teaching of

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theology. Theology forms no part of the recognised curriculum in the ordinary public schools and colleges. This is the result of circumstances which are the necessary accompaniment of the present conditions of life in this country. The Government must keep its hands clear of all religious questions, and cannot, therefore, easily undertake the teaching of any particular theology. We have the glaring fact that this country is inhabited not only by peoples of different castes, but also of different creeds. Any general scheme of providing religious instruction in public schools is therefore likely to involve sectarian disputes and financial difficulties. There cannot, accordingly, be any one standard of theology which may be made the subject of teaching in our schools and colleges, nor is it expedient or practicable to have so many different branches of theology started by the Government for the education of boys belonging to the different religions in the secondary and higher classes. As regards primary schools in areas where compulsory education has been introduced some teaching of the fundamental principles of faith is essential if the children are not to be taken away from their ancestral religions. But we cannot depend on Government ever being induced to accede to our request to open theology classes in big Government institutions. The only proper places where such instruction could be given, would be Muslim institutions started by us and kept under our own management. The justification for the existence of such separate denominational institutions can only be the special inculcation of theological principles and religious ideas and the imparting of Islamic culture, in addition, of course, to a special regard being paid by Muslim teachers to the interest and welfare of Muslim boys.

Theology must be taught in Urdu

The teaching of the Holy Qoran and the Muslim theology, at least in the University classes, is almost impossible without some knowledge of the Arabic language. But so far as the primary and secondary education is concerned theology can be taught in the vernacular. By this method, it can be better assimilated and understood, and time need not be wasted in trying to understand the meaning of Arabic words and phrases and thus diverting attention from the chief pursuit. Unfortunately, standard books on theology, dealing not so much with rituals and forms of

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worship only, but with the moral side of man's life and his duty towards God, man and himself, are not easily available in Urdu. Eminent Arabic scholars should take upon themselves the task of bringing out books on theology, both elementary and advanced, written in clear and simple Urdu so that they may be utilised by the Islamia schools and colleges throughout India. The teaching of theology in Urdu would save the student's considerable time which would otherwise have to be devoted to the study of Arabic, of which a thorough knowledge cannot be obtained during school years.

Need of modernisation in the method of teaching

The prevalent method of teaching Arabic is also antiquated, and overlooks the recent discoveries that have been made in the science of teaching, and ignores the modern methods which have been evolved after the bestowal of considerable thought and labour by eminent western experts. The old Nizamia system of teaching Arabic is to begin with teaching grammar in the first instance. The greater part of the early years is unnecessarily spent in mastering rules of grammar and committing them to memory at a time when the student's mind is not ripe for grasping their true significance. Those rules are read as abstract rules, which the student cannot readily apply and which he can neither thoroughly assimilate nor adequately appreciate. The method of teaching requires to be completely reversed so that rules of grammar may be deduced inferentially from the study of the language itself. From the very beginning the child should learn how to frame sentences, and not wait till he has learnt all the rules of grammar. Were the study of grammar to go side by side with the study of the language itself, much time could be saved and rapid progress made. Grammar should not itself be made the object of study; it should be a mere means to study the literature. A direct and natural method in which the study of the language is given more prominence than the study of its grammar is bound to be more practical and helpful. Another great difficulty in the old system is that the teaching of most difficult classics is considered to be the highest form of imparting education and begins fairly early. The unfortunate student has to devote his whole time in memorising the root, etymology and meaning of every word of art used by the great writers, and his whole

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attention is pivoted on the literary excellence of the style rather than a grasp of the thoughts immersed in the written words. A quicker and simpler method would be rather to teach twice as many but half as difficult books. Such a system would enable students to learn Arabic without loss of time and master the more common and ordinary Arabic vocabulary, which will be of everyday use to him in understanding both the *fiqah* and the modern literary and scientific books produced in Western Asia and Egypt.

Prayers and Khutbas in intelligible language

It is hardly an exaggeration to say that there is more Islam in India than even in many of the other Islamic countries where Islam had an earlier appearance. Many devout and pious Muslims devote a good part of their time in prayers and fastings. How much more satisfactory would it not be if these good people were not only to spend their time in repeating *suras* and prayers in Arabic, but were also to understand their true meaning and import, which would really help them in their deep meditations? The forms of prayer adopted in the West are in the local dialects, the result being that the young child who is offering a prayer knows what he is actually uttering and praying for. And when he understands his words, his mind is naturally impressed by the thought far more than that of a boy who has been merely taught to repeat a *sura* or a prayer without knowing what it all means. The ideal to be aimed at is undoubtedly a teaching of Arabic itself; but when obviously that ideal is not attainable owing to the common language of the people being different from Arabic, the next best alternative is to have forms of prayer in Urdu so that the young child may appreciate them and may benefit from the noble words used in the prayers. Such a practice would make of him a far better Muslim and enable him to know his religion far more intimately than even committing the whole of the Holy Quran to memory. The basic idea underlying *khutbas* after prayers before large congregations was a form of adult education. Large gatherings consisting of illiterate individuals sat listening to eloquent *khutbas*, in which the needs of the nation were put before them, and in stirring terms an appeal was made to them to realise their duties and responsibilities. Inculcation of new ideas and conveying of necessary information to the people were secured

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through weekly sermons. But the chief utility of these *khutbas* has been lost in India owing to the unfortunate practice of reading them in Arabic, which is not intelligible except to a few exceptional men. It is for the ulemas to consider the situation and to make up their minds whether it is not really advisable that all *khutbas* should be delivered in Urdu so that the congregations may understand their meanings, and further whether it is not also desirable that besides their religious duties, the congregations should also be told their duties as citizens towards their community, their country and humanity at large.

STUDY OF ISLAMIC HISTORY

Ignorance of the Prophet's life

It is one of the saddest and strangest phenomena that the one thing which the Muslim student of today is most ignorant of, is the life and teachings of the great Prophet of Arabia, whom he follows. Very few students who have passed out of the Universities are acquainted with the biography of our holy Prophet. Every Christian boy begins his studies with lessons from the life and teachings of Jesus Christ. English primers often contain stories from the Bible. But the Indian Muslim boy has no access to similar extracts from the Islamic history. Throughout his career he remains ignorant of the life of the Prophet whom he is made to adore, respect and believe in. This is an omission which is most deplorable. Great effort must be exerted to popularise the teaching of the life of our great Prophet. It is only then that we can enable the younger generation to equip themselves with the knowledge of Islamic history, so as to be able to stand against critics who misrepresent our Prophet, and take advantage of the prevailing ignorance. It is only after one has come to know the trials, tribulations and troubles, which our great Prophet had to endure during almost the whole of his career of prophethood, that one becomes impressed by the marvellous growth of the great Islamic religion under the most adverse and trying circumstances. The persecutions, illtreatments and cruelties, which the early converts to Islam had to suffer, and the sacrifices which these devoted adherents had to make are an unquestionable proof of the peaceful mission which Islam brought to the world. Non-Muslim critics are apt to confuse the political wars waged in subsequent times with the growth of Islam itself. They shut their eyes to the

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outstanding fact that the political conditions throughout the world during the mediaeval ages were neither the result nor the necessary accompaniment of any particular religion, but were a consequence of the state of society then prevailing, and were connected with the stage to which civilisation had then reached in the course of its advancement.

Neglect of Islamic history

An equally great misfortune is the neglect by the Muslim students of any satisfactory study of the Islamic history. There is so much ignorance prevailing about historical facts that there is always a serious and real danger of Muslim students being misled by misrepresentations sometimes made by non-Muslim historians. It is a matter of common knowledge that the shade of the picture which a historian paints depends on the point of view from which he writes history. A fair and just mind can marshall facts in their true light, whereas a prejudiced mind, narrow and biased, can easily twist facts, can give undue prominence to minor incidents, can skip over more important events, and in this way destroy the true perspective, by making out a new history different from what it really has been. Islam has suffered considerably at the hands of biased historians, because writers of Muslim history, even well-known orientalists, have sometimes presented our past in a distorted version, and have either suppressed or not given prominence to redeeming features which would have thrown a different complexion on the whole story. One of our present needs is a new batch of Muslim historians who would not depend for their materials on the researches of western writers only, but tap the original sources of which there is plenty still, lying hidden and unknown in the masses of oriental literature, untouched by the hands of European scholars. It is only a deep study of such sources that can enable one to discover the truths, and paint a correct picture of the state of society and conditions of life of the Musalmans, who flourished in the various parts of the world in the past. Unless a band of devoted scholars are prepared to devote their lives to the study of Islamic history, there can be no hope that it would be raised to the position which it ought to occupy among the histories of the world. Not only for the sake of fairness, but also to remove misapprehensions, the histories of our past require to be re-written. A laudable attempt has been

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made by Mr. Habib, the learned Professor of History at Aligarh, who has presented the life of Mahmud Ghaznavi in a new light, and won the appreciation of eminent scholars. It is to be hoped that this process would be continued so that many misunderstandings that prevail now and many false ideas that are inculcated on the minds of young boys from their very school days would be dispelled, thus preventing unjustified resentment and bitterness. A true historical proportion and a comparative study of contemporary histories of other countries are required in order to bring into prominent relief the land-marks in the Islamic history. Our past history should be studied in conjunction with the general history of the world in order to have a right conception of the contribution made by Islam to the great world movements. It is only when a general history of the whole human race has been studied that the progress made by the small community of the early generations of Musalmans in a short duration of time can be fully appreciated and its value to civilisation properly understood.

The Department of Islamic Studies at Aligarh has come in for many severe criticisms. It is certainly startling that no proper syllabus exists and no clear-cut ideas have been formed as to the scope of the work that has to be done by the department. It is to be hoped that the department will inaugurate a new movement for the revival of ancient philosophies and histories. Its scholars ought to work hard to recover the ancient philosophies from oblivion and present them before the world in a new light.

VERNACULAR EDUCATION

Indian Vernacular

The future prospect is bright because of a great movement now on foot for the culture and teaching of Indian vernaculars, and it is a matter of no small satisfaction that the Hindustani language which is among the Indian vernaculars the best vehicle for expressing our religious thoughts and doctrines, has also been making rapid progress side by side with the other languages of the country. In Upper India, Hindustani is the Indian language which is most widely spoken. It is a living and growing literature and is rich in valuable works of poetry and prose.

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The position of Hindustani

Every one recognises that for unity and the growth of a single nationality the creation of a common language is necessary. A language cannot be made universal by the mere passing of resolutions or at the desire of a few extremist leaders. Hindustani occupies a unique and advantageous place in this respect. It is undoubtedly the language spoken by the majority of the population in the Punjab and the United Provinces. It is also spoken in the Native States of Upper India, and is certainly understood in Bihar. In the big towns of Bengal and also in parts of its rural areas it can be understood without difficulty. Even if one goes further south, one can make oneself understood in the big and important towns like Bombay and Madras. People speak it in such a distant place also as Rangoon.

Hindustani Academie

Some provincial legislatures have established Hindustani Academies, and are placing funds at their disposal with a view to encourage the study of the vernaculars, including Urdu, and the production of standard books in such languages. Such a course, continued for a generation or so, would bring about a great improvement in the situation, and would make the western arts and sciences, the product of the researches of great European and American scholars, accessible to the Indian people, without even the aid of the medium of the English language. Nothing would expedite the spread of western knowledge among the masses of India more than the reproduction of the western researches in our own language. We must seek knowledge wherever we find it. The ancient Muslim scholars never hesitated to learn Greek and Latin literatures. They earnestly sought after all knowledge that could be found in those literatures, and readily imported it into their own. With a rapidity remarkable for those times, they acquired a complete knowledge of all that had been attained by the Greeks and the Romans, and making that acquisition a sure foundation they built upon it a superstructure, beautiful in its design, magnificent in its grandeur, and world-wide in its utility. There can therefore be no reason why we should not follow in the footsteps of our great ancestors, and import into our language the collected learning from every corner of the world, be it America, Europe or Japan. And in the fulness of time

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we may repay the debt by our own contributions to the stock of human knowledge.

The medium of instruction

The problem of the right medium of instruction is a ticklish one and has been debated upon for a long time. It cannot be denied that to educate the masses it is a serious handicap that provision should exist for imparting knowledge through the medium of a foreign language only. Having regard to the immense population that we have to deal with and the great depth of ignorance that prevails, it will, for a long time, be a very small percentage of the community which will find opportunity to study a foreign language. In the meanwhile the great bulk of the population must remain utterly unacquainted with it. Under such conditions a mere study of English would never solve the educational problem of this country and would never be the means of rapid progress in the education of the masses. Such education in order to be widespread and rapid has got to be imparted through the medium of the vernaculars, and it is on this account that too much stress cannot be laid on their teaching. Vernaculars have been introduced in all the schools as well as the universities. But the medium of instruction in the higher classes is still English. A slight reflection will show how much time must unnecessarily be spent in first learning a foreign language and then acquiring knowledge through it. It is abundantly clear that it will take an inordinately long time to popularise education if foreign language alone continues to be the sole medium. Much time is wasted when the proper education of the Muslim boy is postponed till he has mastered the English language, which is foreign to him. The time spent in studying this foreign language can be greatly saved and then utilised in acquiring knowledge in all its branches through the medium of a language which he has learnt from his childhood and which he constantly speaks at home.

The old policy is antiquated now

It was the influence of Lord Macaulay, the first Law Member of the Council of the Governor-General, which persuaded Lord Bentinck in 1835 to decide that funds employed in oriental learning should be devoted to imparting knowledge of English literature and science through the medium of the

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English language. During the last 100 years great progress has been made and considerable benefit conferred upon the country by educating large sections of the population in English literature and the western arts and sciences. The country fully acknowledges its deep debt of gratitude in this respect. The present advancement, educational, social, political and economic, is the direct result of such education. But when one comes to think of it, one must also admit that the progress made during these 100 years is not as great as it would have been if the western knowledge had been imparted and made available to the people in their own vernaculars. So far as university education is concerned there is much to be said for making English language compulsory as in order to have access to the vast researches of great western scholars in all the branches of knowledge, acquaintance with a European language is absolutely indispensable. But that argument does not apply to the case of secondary education. The time has come when the number of students acquiring secondary education should multiply on a large scale, and these should receive education more conveniently in their own mother tongue. That need would be particularly great if the character of our secondary schools is to be altered, and they are to become more of a vocational than literary type. The adoption of vernaculars in the schools would not necessarily lead to an abandonment of the study of the English language in the universities. University education must be meant for a selected few whereas secondary education ought to be for the population in general. In the former case students can afford to acquire a thorough knowledge of a foreign language. In the latter case it is not at all necessary for them that they should do so.

The example of Hyderabad

His Exalted Highness the Nizam has undoubtedly given a marked lead to the rest of the country in this respect. Urdu language has been adopted in Hyderabad as the sole medium of instruction, and is taught up to the highest university classes, with English as a compulsory second language. Leaving aside the subjects in arts, even sciences like Physics, Chemistry, Botany, Medicine, etc., are taught in Urdu. Examiners from outside, who have examined answer books of the students, testify to the high standard of the knowledge possessed by them. In order to make

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standard books available, a Translation Bureau of the Osmania University, comprising eminent scholars and writers, has been constituted who are daily busy translating into Urdu English classical works on all the important subjects. The Anjuman-i-Taraqqi Urdu also is considerably supplementing the work and enriching the literature. The gratitude of the Muslim community is undoubtedly due to his Exalted Highness under whose beneficent rule Urdu language has had a rebirth as it were. The great benefit that is being conferred by Hyderabad on the Urdu language in particular and on the cause of vernacular education in general will be realised years hence when there is a better appreciation of the service rendered to the country.

THE POSITION OF URDU

Controversy as to script

But the choice of a particular vernacular as the medium of instruction is in some Provinces likely to cause bitter controversy. It is our misfortune that the Urdu-Hindi controversy in Upper India instead of dying down has been revived and is sustained almost to bitterness. The fight is over the particular script which should be adopted and not so much for the dialect itself. But there is a growing tendency to make the two vernaculars approach each other more closely by avoiding the use of obsolete Arabic and Persian words on the one hand and uncommon Sanskrit words on the other. No doubt the Hindu community, commanding a large majority, is in a position to give a greater impetus to the study of the Nagri character and language. And this impetus will be quickened if communal prejudices grow stronger.

Advantage possessed by Urdu

In its natural course, the language actually spoken by the people is more likely to approximate to high Urdu than high Nagri. The reason is not far to seek. Arabic and Persian are living languages, being spoken in Arabia, Mesopotamia and Persia, as well as parts of Afghanistan. Pure Sanskrit is not spoken anywhere, but is confined to the learned pandits only. The advantage which Urdu possesses is that it is allied to the living languages of the neighbouring countries of India. With the growth of international relations, freeer intercourse between the inhabitants of neighbouring countries is fully assured. Frequent

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arrivals of visitors from such countries will add to the strength of Urdu and help its steady development. India coming into close contact with the western Asiatic countries, both socially and commercially, is likely to import part of their vocabulary, and to absorb it in its own language. Necessities of trade and commerce would be important factors in the enlargement of our vocabulary. It is, therefore, not an imaginary hope that with the lapse of time the Hindustani language will be enriched more and more by borrowing words from Arabic, Turkish, Persian and Pashto languages. With all these advantages Urdu can claim to be the *lingua franca* of India provided, of course, prejudices be cast aside.

Arabic characters more suitable for type.

But the same hope cannot be fondly cherished as regards the script employed. Persons must give expression to their thoughts in the language which is most commonly understood. In this they are controlled not only by their own inclinations but also by the requirements of the external world. Thus a dialect cannot be invented. The question of script however is more a matter of choice than compulsion, and the people of a country can deliberately decide to use any particular script they like. Although in style, shape and beauty as well as the ease with which they can be written and read, the Persian characters possess a marked superiority, they are unquestionably at a disadvantage when it comes to printing. Urdu is handicapped by the characters in which it is at present generally printed. The Persian *nastaliq* character is not suitable for iron types. So long as *nastaliq* types are not invented and put into vogue, it will be necessary to adopt the Arabic characters, for which iron types already exist, and which are in fashion in Western Asia.

Type versus litho

In any case, it is essential that our books should be printed in type and the community habituated to reading such printed matter. The antiquated method of litho printing, which has nothing to commend itself except its cheapness, is a serious handicap and must be discredited as soon as possible, if we really wish to maintain the position of Urdu as compared with other vernaculars. When literacy becomes more widespread and the reading public increases in number, books printed in litho will

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not suffice to meet the growing demand. We must from now prepare for such a contingency, and get used to the printing in type at once so that no difficulty may be felt later on.

Roman Hindustani

It is under the present circumstances premature to advocate the introduction of Roman Hindustani that is to say simple Urdu printed in Roman characters. Such a suggestion would be repugnant to many an ardent admirer of Urdu and would be ridiculed by the religious-minded. But it is worthwhile sounding a note of warning that the future conditions of the country may require—the urgent necessity for the growth of a single nation may demand—a common script for the whole of India. And when such a time arrives the only course open would be to follow the example of Turkey (and of possibly Afghanistan also) by adopting the Latin characters, which are becoming popular almost everywhere in the world.

WESTERN KNOWLEDGE

Value of English as a world language

Of course I do not at all mean to suggest that the study of the English language is in any way to be abandoned or be given a subsidiary place in the Universities. Its study must be continued with the same zest and enthusiasm, and high scholarship attained through its means. Indeed, one cannot fail to recognise the value of English as a world language, furnishing as it does a powerful medium for the study of the various western Arts and Sciences, and disclosing the tremendous advance made by the civilisation of the world. In fact it is impossible to master the western knowledge without a thorough acquaintance of the English language, which is spoken in the greater part of the earth, and whose literature embodies almost all the researches so far made in the whole of the civilized world. It is also clear that as knowledge is advancing by leaps and bounds every year, we cannot import into our own language all such knowledge unless there is a very large band of industrious scholars, who devote their lives to the study of western knowledge and to its reproduction in our own language. For a long time to come such an ideal will remain unrealised.

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Western education does not develop a slave mentality

The accusation that the western education develops slave mentality is wholly unfounded. If we compare a modern educated man, who has passed out of a university, with a scholar who has been taught in the old school, whether it be Arabic or Sanskrit, the contrast, so far as secular education is concerned, becomes apparent. The former is just as ignorant of the high level of learning and philosophy attainted by the ancients as the latter is unaware of the great progress made by human knowledge during the recent times. The scholar of the ancient classics as a rule has not had his mind broadened by the great democratic movement which has gone on in the world outside. As his mind has been concentrated on the study of ancient knowledge, he naturally glorifies in it, and comes to believe that there is nothing which can ever excel it. What Plato and Aristotle taught in the pre-Islamic days or what Bu'Ali Sina held about a thousand years ago is treated almost as gospel truth and is believed to be incapable of being improved upon. This notion is mainly responsible for a certain amount of contempt that is cherished and openly given expression to for the western sciences. In this sense it may be said that the scholar of the ancient classics does not feel dependent on the researches or contributions made by the western countries. But ignorance of the new democratic ideas and of the great movements for liberty and freedom keeps him entirely out of touch with the modern world. He does not possess the wide outlook of those who have watched these movements or read about them in the modern histories of Europe and America. On the other hand, the student who has been educated exclusively on the western lines imagines that all knowledge is to be found solely in the western arts and sciences and that the old classics have nothing useful to contribute. In his ignorance, he has no respect for the ancient knowledge. An exaggerated reverence for the western culture makes him mentally dependent on the researches, discoveries and inventions made by western thinkers as compared with whom he feels himself infinitely inferior. In this sense he may be accused of mental dependence. But the accusation is not quite just. Side by side with this partial dependence, he has also acquired some independence of thought and developed a consciousness of his own individuality and consequent self-respect. The feeling of his inferiority and the

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knowledge of the backwardness of his country kindle in his mind a new fire of patriotism and a burning desire for further knowledge and progress. This furnishes a fresh impetus for renewed activity and energy.

Acquire knowledge whenever you find it

After all, knowledge is not the sole product of either the east or the west. All the nations, ancient and modern, have contributed their respective quota to the stock of human knowledge. The present knowledge is the accumulated store of the works of scholars of all countries covering a period of thousands of years during which human civilisation and culture have been advancing. There is therefore no sense in boycotting it, even though its place of abode has shifted from the east to the west. To the extent that the East is now the follower of the West on the materialistic side of life, there is much that the West has still to learn from the East in the domain of spirituality. It would be folly to shut one's eyes to the marvellous progress made by science and art in the western countries, and the remarkable advance made in general comfort and material prosperity. The secret of the wonderful achievements made by the West lies in the raising of the standard of general education.

How to combine spiritual and materialistic ideals

We can easily combine both the spiritual and the materialistic ideals of education and model our policy on their harmonious fusion. We can revive and maintain the old system and yet take advantage of the experience gained by the western advanced countries and utilise the researches made by them in all the departments of knowledge. The obvious way of preserving the Islamic spirit and also benefiting by the modern methods is to have Muslim educational institutions modelled on the European system but controlled by Muslim teachers and kept under Muslim managements. The ordinary public schools are wholly inadequate for the imparting of theological instruction or the maintenance of Islamic culture. Islamic schools established in large numbers throughout the length and breadth of the country alone can meet the pressing demand of a rapid educational advance and cultural progress. By making them popular, parents would be induced to send their children to school without

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hesitation, in the confidence that they would receive sympathetic treatment and special attention in their studies.

Denominational institution

One of the reasons why the Muslims were not attracted towards the English schools during the last century was that no religious instruction was imparted in the Government institutions. To supply that need, denominational institutions were started, as instruction for theology outside the school hours was found impracticable. Such institutions have served this special purpose and are flourishing wherever they exist. They have helped to remove that unfortunate prejudice which Musalmans at first had against western education and its secular characteristics. Even now when the bias against secular education has almost disappeared, denominational institutions, even though they are not so well-equipped and efficient as Government institutions, are in greater demand, and those that have been established have amply justified their existence. Separate denominational institutions do not necessarily create a sectarian spirit. It is a mistake to suppose that they prove an obstacle in the way of material harmony and hamper unification. The separate existence and individuality of each community with its own past history and stock of time-honoured traditions does not imply that it cannot live in peace with the other communities and strive for a common ideal. There is no justification for the view that, without obliterating all the features of separate entities, there can be no hope of unity in the future. Such a pessimistic view ignores the effect of the near proximity in which communities live together and the continuous daily association which draws them closer and closer together. What is really wanted is the prevention of excitements to open hostilities and the stoppage of aggressive movements striking at the very root of friendly relations and mutual good will. As long as there is a common ultimate ideal in view, the various communities can work in perfect co-operation with each other and co-ordinate their activities while preserving intact their individualities.

Must be open to all communities

The Muslim community must, therefore, take charge of its own education, and establish institutions of its own for imparting

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knowledge to its children so that no difficulties of getting admissions into various institutions need be felt. It must be prepared to meet an adequate share of the cost of maintenance from private sources and also justly claim help from public funds. In order, however, to prevent the growth of communalism, even denominational institutions should be thrown open to members of other communities. This will ensure the keeping up of good relations. The Government ought to prevent exclusiveness by refusing grants to all institutions which close their doors to other communities. If such a course were adopted, the advantages of denominational institutions would be secured, and there would be developed not only loyalty to the community and patriotism for the country but also love for humanity. Without proper religious education, which alone gets a firm hold on the student's mind, neither a high sense of morality nor a high standard of honour can be obtained. Alongside the effect of theology on the building of character, an intermixture of members of various communities would tend to bring about unity and a feeling of mutual co-operation.

Strict inspection necessary

But the standard of denominational institutions must not be allowed to be lowered. A strict supervision is an essential condition of efficiency. Without high efficiency the very utility of our educational institutions would be destroyed. If the quality of the education imparted in our schools is inferior, if the standard of the training and instruction given by us is lower, our institutions by taking away boys from ordinary Government institutions would be a living source of injury to the community. Far from being helpful, they would be positively harmful. To avoid such a catastrophe, the inspecting staff requires strengthening. We want special inspectors, who would inspect Muslim institutions thoroughly and frequently I can conceive of no greater calamity to the Muslim institutions than a weakening of Government supervision which may result in the rapid falling off of the standard of efficiency.

GRADES OF EDUCATION

Education in India is divided into three parts—We have the primary education, the secondary education and the higher

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education. Of course each could be split up into further subdivisions. In a poor country like India it cannot be expected that in the immediate future schools can be established similar to those in Europe where children of tender years would not only be taught lessons but would be actually nursed and nurtured, given baths, clean clothes and the rest. But model schools of this kind may be established in some leading towns to make a beginning. We may, however, have schools like Kindergarten, Montesoorie as also other systems for young boys and girls up to the age of 7. We already have middle schools from the age of 6 to 14. We have high schools for those from 12 to 16, and we have intermediate colleges for boys up to 18. Thereafter we have the university education up to 20, and for higher research work we have post-graduate students.

Muslim apthay

That the Muslim community has been apathetic is patent from the example of the United Provinces. Under Sir James Meston's Government provision was made for the encouragement of maktabs, where Muslim boys would receive some religious education and where the medium of instruction would be Urdu. As the grants depended on the District Boards facilities were not fully adequate. But our community, instead of taking advantage of even the little opportunity it had, allowed it to pass away. Instead of a rapid multiplication of maktabs, the condition has been almost stationary, and the deplorable state of affairs has continued as before. Poverty, though a potent, is not the sole cause of this indifference. Parents have failed to realise that they owe a duty to themselves, their children and the community not to neglect the education of their children. They have lacked active co-operation and energetic exertion in the cause of education. A proper realisation of how much our future hope depends on the fitness of the younger generation and a full appreciation of the true value of education are wanting. Education of the young is the vital problem of reconstruction in India. It cannot be left at the option of the uneducated parents. They cannot be aroused from their slumber, because they have not the capacity to realise the need of it. Unless by legislation we compel the parents to educate their children properly we shall never be able to induce them by a mild persuasion, and will never be able to educate the masses.

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The figures taken from the Punjab can furnish another illustration. The Muslims form 55.3 per cent of the total population. And yet in spite of the remarkable advance made by them during recent years, their percentages in the schools and the colleges are still very low. In school classes I to VI they are 40 per cent. In VII to X classes, they vary from 38 to 30 per cent. In the higher stages they begin with 26 per cent in the first year intermediate class, with only 19 per cent in the third year of the degree, and are weaker still in the post-graduate and research division. Thus their backwardness increases rapidly as the higher classes are reached.

FREE AND COMPULSORY PRIMARY EDUCATION

Limited in the beginning

The problem which faces us is similar to what has confronted all the civilised countries in the beginning and that is why a system of free and compulsory primary education has been found indispensable everywhere. In a poor country like India we may allow exemptions from compulsion on grounds of physical incapacity, extreme poverty and other drawbacks. Let it in the beginning be limited. But all those who can afford to send their boys to school must be forced to do so if the boys are fit to go to school.

Primary education is part of national life

Free and compulsory education for the masses is absolutely essential for the economic progress of the country. Primary education should be made national, and the State ought to realise that it is its primary duty to provide for primary education. Primary education must be regarded as a part of the national life of a country, and cannot be treated as something separate in the nature of a luxury. Being a part of the life of a nation it is indispensable. It cannot be treated merely as a preparation for adult life. Secondary education is meant for preparing a student to enter the world and make a living for himself. Higher education is for research and specialisation. But primary education is an indispensable necessity. It is a great disgrace that so far attention has not been devoted to it as much as it ought to have been. Even advanced countries like England, America and Germany, which

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have made tremendous progress in mass education and are far ahead of us, are still crying for further development and are not satisfied even with their highly advanced systems. How much more urgent is then its need in India when here we have practically no system worth the name ? The Municipalities are introducing free and compulsory primary education in selected wards, and if progress is continued at good speed, the problem of primary education in the urban areas may be solved.

The problem in rural areas

In rural areas the problem presents a different aspect. We must face the facts squarely, and not ignore the extent of the country, the largeness of the rural population and the extreme-poverty and illiteracy of the people. It cannot be hoped that in the immediate future sufficient funds will be forthcoming or adequate arrangements would be procured to have universal free and compulsory education in the country side. Schools should be established at first in big villages, where a large attendance of children can be expected. Large efficient schools at big centres in the rural areas would be far more economic than petty and ill-equipped schools scattered all over the land.

Our opportunity

The Muslim community is concentrated in urban areas. With the introduction of compulsory education in the cities primary education is bound to spread rapidly on a larger scale. The Muslims have thus a splendid opportunity placed before them to take advantage of the facilities offered. They should send their children to efficient educational institutions where proper instruction is imparted. They should not merely evade the Municipal laws by making an excuse of sending their children to some third class Maktabs where teaching is done in name only. The Municipalities themselves ought to withhold recognition unless a really efficient institution exists. Indeed it will be the primary duty of the Municipalities to provide decent schools in healthy quarters located in well-ventilated buildings, kept in good sanitary conditions and equipped with necessary furniture, books and other requisites as well as a competent teaching staff.

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VOCATIONAL EDUCATION

The fault of the old system

The underlying policy in the past has been to establish schools and colleges throughout the country with a view to turning out matriculates and graduates versed in literary education. So long as there was need for such educated men in the Government services, the system served the purpose very well, and those who qualified were able to obtain employment and thus earned more than those who had not received a similar education. No matter whether they entered the public services or joined the learned professions they were always better off than those who did not. But attention was not directed to producing a type of skilled men, who would contribute to the intrinsic wealth of the country. In this system there was no place for a general industrial education, and it is therefore not surprising that such education has not greatly added to the economic progress of the country. Our system of education has practically remained unaltered for a whole century, although the educational systems of other advanced countries have been revolutionised.

Drastic over-hauling wanted

The time has arrived when our notions should be changed and the problem of general education looked at from an entirely new angle of vision. Mere literary education has ceased to be of practical utility. There is now a greater need for agricultural, industrial and commercial education. It is a matter for serious thought whether the whole system of education prevalent in this country does not require a drastic overhauling, and instead of multiplying institutions where literary education is imparted, there must need be established a new type of schools, which would befit the students for particular callings which they aspire to take to. It is necessary to introduce drastic reforms in the character of our educational system, in the curriculum prescribed for our schools and in the nature of the education imparted through them.

Rudimentary literacy.

The present system of teaching the three R's to young boys is not the sole method of spreading education. What has been

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ignored so far is that literacy is not the only thing required for the uplift of the masses. Compulsory and free education in the urban areas has been introduced by the municipal boards of many Provinces, and progress has undoubtedly been made though it is unfortunately slow. One therefore hopes that in the immediate future most of the big towns in this country would have free and compulsory education for the boys living in the urban areas. But elementary literary education is not as useful as one might excpect. A few years' education of the most rudimentary kind leaves the boy after he has left school still uneducated. A meagre acquaintance with reading, writing and arithmetic does not amount to any real education. The time spent by him is no doubt of some utility, but his training is hardly helpful in making him earn a better living.

Character of education adapted to occupation

In order to make education popular and attractive and to make it more useful to the poorer classes and to utilise to the best advantage the available funds, it is essential that the nature of education imparted in our schools should be such as to adapt the pupils to the occupations and callings which they will be called upon to enter. For sons of agriculturists even an elementary knowledge of agriculture is far more useful than a perfunctory literary education. For sons of workmen in the towns, an acquaintance with the arts and crafts combined with literacy would be far more advantageous than mere literacy. Handicrafts and arts ought to be compulsory subjects in the ordinary primary schools and the children should, along with receiving literary education, be trained in such handwork. Carpentry, weaving, book-binding, pottery, shoe-making, metal work, gardening, basket-making and other cottage industries would be useful subjects for instruction. Students leaving school would then have practical knowledge of something which can enable them to earn a decent living.

Lack of vocational study

The one great thing which our schools lack is vocational study. Mere imparting of elementary knowledge, teaching rules of grammar and even giving instructions in elementary arithmetic are not by themselves sufficient to equip a boy for entrance into

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life. Having passed out of the school he is still at a loss, not knowing what to do and where to procure the means of livelihood. On the other hand, if side by side with literary studies he had also devoted his time to some form of vocational study he would, in case he was not able to get better employment, be at least in a position to fall back on his training and earn a living for himself. The community does want a large number of skilled workmen and artisans like blacksmiths, carpenters, shoemakers, goldsmiths, weavers, etc. Skill in the various crafts and the development of cottage industries and handicraft will provide means of maintenance and support on a much wider scale than a mere literary education. In India a false notion has unfortunately prevailed far too long that manual training is derogatory to the honour or status of a boy belonging to a noble family. The sooner this false idea is dispelled the better for our community. Manual training is just as useful and is nearly as capable of training the intellect and sharpening the intelligence of a boy as a literary pursuit can be. In fact, manual training, providing as it does a full opportunity for practical work, supplies scope for the originality of mind and the instinct of invention. A training of this sort is a suitable accompaniment of a boy's literary education. As inclinations differ with individuals, it is desirable that a large variety of optional subjects of vocational study should be provided, and a liberal latitude given to every student to make his selection Carpentry, cookery, masonry, dyeing, laundry, accpuntancy stenography, smithy, tailoring, weaving, tanning, book-binding, manufacturing leather goods, etc., should provide ample scope for a choice of occupation.

Practical training more useful

What is required is the opening of schools in every Tahsil and Mohallah, and directing the attention of the people to educational pursuits of a vocational type. The bulk of the urban population in India belongs to the working and labouring classes. To them practical knowledge is more useful than mere literary education. Our primary schools should, therefore, aim at preparing students for their proper occupations. Vocational education alone can solve the great problem of unemployment which is bound to become more acute in the immediate future. We should, therefore, urge on the Government to take this problem

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into consideration, and organise a new scheme of vocational education throughout the country.

CHARACTER OF SECONDARY EDUCATION

Multiplication of Industrial Schools

Similarly the secondary 'education imparted in urban areas also requires a change for the better. The present type of secondary schools has the imparting of general knowledge, mostly literary, in its view. Such schools have done considerable good in the past and are doing much good even now. But they are also making the unemployment problem more and more difficult. By taking away boys from their ancestral occupations and giving a smattering of literary education, they make them fit for nothing except for posts as clerks, which are too few to suffice for the growing number of Matriculates. As the number of posts in the Government services must always remain limited, the demand for employment can never meet the increasing supply of qualified men. The remedy lies in the absorption of the output of the schools into agricultural, industrial and commercial activities. To effect this, education of a different type is necessary. Efforts should now be directed to a rapid multiplication of industrial schools where vocational education is imparted. The aim of secondary education should be to qualify every member of the urban population for one profession or another. There are numerous occupations which require a special training and skill. Professions of artisans, painters, photographers, masons, carpenters, goldsmiths, tailors, electricians, manufacturers of leather articles and many more, too numerous to enumerate, all require training of a special kind. In most occupations raw apprentices are recruited who start working clumsily without any special training. If our schools were the preliminary training ground which would qualify boys for these occupations, great industrial progress could be made by the country. The boys leaving school would have some training to fall back upon in order to earn their daily bread, instead of waiting indefinitely for some post to fall vacant.

Training for useful occupation

The crying need of the time is undoubtedly 'vocational'education. There should be opportunities available for giving specific training to youngmen for some useful occupation

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which they may select. Facilities ought to exist for giving training in trades, industries, agriculture and commerce, so that increased efficiency may be attained in employments. It is the duty of the State to provide such training on a large scale. Without development of a new system of agricultural and industrial education and the establishment of schools for that purpose, the growth of a country cannot be expedited. For those who seek employment in particular trades, training in subsidiary and allied occupations is also essential, and there should be schools where such training can be had. The whole system of education requires an overhauling, and in place of the mere imparting of book learning which leads to nothing but cramming, practical training of a vocational type should be substituted so that by the time a boy leaves school, he should be fit to go back to some employment, and not look for appointment in the Government services. Vocational education ought to be made compulsory in all the schools so that students passing out of the school should be qualified to earn a decent living when they are unable to prosecute their studies further. Subjects like manual training, technical instruction, agricultural or industrial knowledge, are by some regarded contemptuously and supposed to be beneath the dignity of a school student. A new taste has to be created and interest inspired in such training. Practical work is always interesting and is bound to appeal to the majority of the students and offer them relief from mental occupation for short intervals of time.

Overcrowding of subjects should be condemned

Too much concentration on books, continued for a long period of time, tells on the physique and the health of the students, imperceptibly stunting their growth and arresting the development of their constitution. At present we are suffering from an overcrowding of subjects in the school curriculum. Infusion of too much knowledge of great variety is injurious to the physical and mental powers of the pupils. A general knowledge of necessary subjects, coupled with practical training in some special subject, is likely to fit the student better for his career in life. By making the study interesting much of the weariness which is seen on the faces of school students would be taken away, and a new fascination for their studies created.

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Handwork an essential feature of the curriculum

Handwork ought to be an essential feature of the curriculum of every secondary school. Not only should it be encouraged, but it should be made compulsory. There should be a continued and progressive course of handwork regarded as a necessary subject of instruction. All forms of handwork should be taught by teachers specially trained and well qualified to teach them. And a wide and comprehensive field of choice should be left to the students for making a suitable selection. Handicraft centres of this type are sure to be far more popular and attractive than exclusively literary schools. We must look at education from an economic point of view, and realise the necessity of including handicraft as a part of the regular curriculum for school life. The development of intellect and memory is not the only consideration. Training in manual labour is equally essential. The practical work done by hand with the help of the senses will also develop the latent faculties of the students and equip them better for the duties that await them.

Practice in Europe

On the European Continent, particularly in Germany, a system of vocational schools prevails where every student is being trained for some vocation or other, be it shoe-making, hair-dressing, horse-training, or any other. If all students were given training in the various branches of vocational study, it is absolutely certain that a very fair percentage of them would find encouragement in organising large businesses of carpentry, accountancy, tailoring, weaving, etc., and in this way, provide a source of income not only for themselves but also for other junior members of their families.

Appeal to ministers in charge

Now that education is a transferred subject in all the provinces, it is easier for us to persuade the ministers in charge to take stock of the present situation, and consider whether a complete alteration of the character of education imparted through the schools is not urgently called for. If the people as a whole were to voice their feelings strongly, there is every hope that necessary measures would be adopted by Government and the desired change brought about.

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NATURE OF RURAL EDUCATION

Schools in selected villages

The problem of education in rural areas in my opinion presents an entirely different aspect. For a long time to come, it will not be found practicable for want of funds, if for nothing else, to introduce free and compulsory primary education in all the villages. No doubt a beginning has already been made and a few villages have been selected where such education has been introduced. But this is still in the nature of an experimental measure, and a wide expansion of free and compulsory education in the rural areas will depend on the availability of sufficient funds. I fear that a universal extension of such a scheme will not be practical politics within the next decade or two. A better plan would be to provide free education, though not a compulsory one, in all the big villages of the districts in the first instance. These schools would attract all those boys, whose parents can afford to take them away from their daily pursuits and allow them to spend their time in receiving education.

Only vocational education wanted

But the nature of education in rural areas has to be entirely different. Vocational education is a far greater need and will prove far more useful to the village population than a mere literary education. Institutions imparting vocational education are likely to be much more attractive and would appeal more to the agriculturists and the working classes. Such people are unable to appreciate the benefits of a little literary and elementary training. They feel that it has not made their boys any better for the purposes of their callings. On the other hand, training in agriculture, trade, and other occupations would at once appeal to them and induce them to send their boys to institutions imparting such instruction. The practical benefit derived from such training would also be greater and bring in an immediate return of profit. Only a very small percentage of the total population can go up for higher education. Our educational system therefore should be designed to make the boys useful to themselves; and we should educate them in a way which would help them to earn a better living. In European countries, particularly in Germany, separate schools for special trades are

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established. Elementary subjects like arithmetic, geometry, physics, chemistry and book-keeping are taught, in addition to the training required for the special trade concerned. The mere fact of imparting literary education to young boys and then finding no employment for them would be a waste of their energy ; whereas vocational instruction given to the boys will keep them within their industrial callings, and at the same time make them better fitted for the same. If we desire to aim at the economic progress of our country, vocational education is the imperative need. Owing to a lack of such system the country has not, in spite of the progress which has been made in education, been able to utilise its best resources, and the lower classes have not been rescued from the gross poverty and indebtedness in which they are immersed.

Agriculture and farming as essential subjects

This consideration is of particular weight when the problem of rural education comes to be examined. The question is whether it is more beneficial to teach the village boys the three R's and then leave them to go back to their agricultural pursuits, or whether it will be more advantageous to them to give them some practical knowledge of farming and agriculture, which would stand them in good stead in their village occupations. No one can deny the usefulness of even elementary literary education, but the question is whether that should be divorced from vocational education or not. Much time has already been lost, and before a general programme of education in the rural areas is taken in hand, we must make up our minds as to the kind of education that is going to be given to the village boys. If schools of a different character are required for the rural areas, then it is no use opening that type of primary schools, which exist in towns. They only provide elementary literary education that has so far failed to produce any substantial material gain. The present character of education that is given has the tendency to turn out a class of literates, who acquire a dislike to their ancestral occupations, without being qualifted to take to anything better. As the funds at, our disposal will be limited, it is necessary to utilise them to the best use and the greatest advantage. It seems to me that public funds for the time being can best be made use of by opening agricultural schools in every subdivision where in the garden-plots of the school the farmers' boys can be taught

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something about the quality of seeds, good manure, better methods of irrigation and cultivation and every lesson given would help to teach them something about agriculture. Other subjects like pottery, basket-making and metal work would also be useful, but manual training should be correlated with the work in the gardens attached to the schools. The needs and the requirements of the rural population are by no means identical with those of the urban population and the character of education provided for the former should be one that is most suitable for it.

Hygiene and Sanitation

What is also urgently wanted in rural areas is a knowledge how to keep clean from dirt, how to protect oneself from infectious germs, how to destroy breeding places of mosquitoes, in short, a general education on cleanliness, sanitation and hygiene. These things can be better taught through magic lanterns and films than through prescribed text-books. Of course, there is need for maintaining institutions even in rural areas where those boys who prefer a literary education should have the opportunity of acquiring it. But as to the poor lower classes if elementary education is intended to confer a benefit on them, it is essential that its character should be such as would make their hereditary industries more attractive and useful to them.

Experiments in the Punjab

In the province of the Punjab various experiments, with a view to introduce vocational training, have been made and causes of their success or failure have been carefully studied by experts. A serious endeavour has been made to introduce a rural influence into village schools. Zamindari schools of a much simpler kind than the ordinary primary schools were established to meet the special requirements of the village people. Their curriculum was limited to reading, writing and arithmetic, the latter being taught according to the Indian system. Facilities were provided for allowing boys not to lose touch with field occupations. But the dominating feature was a variation from the ordinary scheme of education so that the pupils were not prepared for admission to higher schools. The teachers were too prone to follow blindly the lines of the urban scheme, and owing to a lack of suitable curriculum adapted in a way to encourage boys to improve their

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capacities as tillers of the soil, the zamindari schools did not prove to be popular. The circumstance that the boy after spending five years in the zamindari school was eligible for admission only to the fourth class of a primary school proved too disappointing to induce zamindars to send their sons to such schools, for they feared that training in such schools really handicapped their sons in education.

Suitable subjects

If certain period in the time-table were to be set apart for gardening or cultivation of fields and a small elementary book containing information about seeds and harvests were taught, a new interest would undoubtedly be created. Kindergarten work which is emphasised in urban education would not be as equally useful as the teaching of simple manual occupations and cultivating gardens. Nature study and drawing which are popular subjects in municipalities would perhaps be too advanced a course for village boys. Object lessons and general elementary science and geography would no doubt be appropriate subjects, but the selection should be made from some aspect of agriculture, village geography and sanitation. For practical training school farms and garden-plots should be attached to the school itself and not kept as a department separate from the village school. If a careful selection is made, and such farms and garden-plots are started at places where a large majority of agriculturist boys attend school, the measure is bound to be successful. By and by such farms and village gardens will not only be a means of educating the little boys, but would also contribute towards the spread of adult education. School gardens are sure to create a new enthusiasm in the minds of the villagers. Handicrafts and arts should be linked up with the ordinary school subjects. For instance, simple looms can be made by boys learning carpentry, and weaving by means of such looms can be taught to them. The effect of an urbanised system of education is to make the boys unable to do any work on the land after having been taught how to wield a pen. The only way to check the unpopularity of village schools is the creation of a rural atmosphere about them by overhauling them under a new system which should prove useful to the countryside and tend to improve the economic prospects of agriculture.

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PHYSICAL CULTURE

Physical culture as a compulsory subject

Physical culture must be considered as an essential part of general education. Development of intellect and mind would not be complete without the development of the body. It is as a result of a keen sense of competition among candidates going in for an examination that physical training is neglected, and the time that should be given to it is also devoted to study. This is a weak point of the hard-working student, and there is no cure for it except a compulsory physical training for all students without exception. Physical culture should be made a compulsory subject for which separate marks should be allotted, and frequent medical inspection should be resorted to in order to see that the students are keeping fit. The method of education requires a re-examination. Good physical training and enforcement of strict discipline in schools are the need of the hour. Besides lessons, drill, discipline and sports tend to form habits of association and of living as members of organised bodies, with willingness to submit to guidance and control. Such a training helps to develop the power of self-control and will stand in good stead when the battle of life commences later.

The requisite staff

Every member of the school staff ought to be made responsible for the physical training of the boys under his care, and the drill instructor alone should not be left in charge of it. But to maintain the proper standard of work, a qualified inspecting staff for physical training is required. The interest of the parents also should be created by inviting them to demonstrations of game and drills and sometimes to lectures.

Semi-military training

Unquestionably, there has been degeneration in this country, as compared with the past, not only in the physique of schoolboys, but also in the general standard of character. The training which would make our boys more amenable to discipline is badly wanting. The school drill system, the popularity of sports like cricket, football and hockey, athletic competitions, and the holding of inter-school tournaments no doubt help to create a

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new spirit. But physical training of a harder type is now called for, and I wish that some sort of semi-military training were made compulsory in all, secondary schools. Such training would produce new traits of character which would create independence and fearlessness of spirit, and make our boys of sterner stuff. Even training of that type once a week continued throughout the school career would be a great boon to the student population. University corps have been established at most Universities. That practice requires to be extended to secondary schools. The school training may not be of the strictly military type, but it should be semi-military in character suitable to the school population, and at the same time compulsory. If difficulties are experienced in making it compulsory at the very outset, a beginning may be made by making it optional.

Medical Inspection

Medical inspection alone can ensure a rising of the standard of physical health of the students. There is no provision worthy of the name for a regular medical inspection of school students. In advanced countries of Europe and America such medical inspections are a part of the educational system of the country. In India diseases of various kinds affecting students during their early stages go undetected and ultimately take a powerful hold on them. If medical inspections were common, the detection would be prompt and the cure easily available. A system of preliminary physical examination of school students before admission, and physical examinations quarterly, if not monthly, thereafter are badly needed.

ADULT EDUCATION

Its necessity

A most difficult problem confronting India is the question of adult education. When the great bulk of the population is highly illiterate and ignorant it is obvious that even if considerable progress were made in the primary education of boys and girls the larger portion of the population must remain illiterate and ignorant for several generations. Schemes of holding night schools for adults so that they may be able to learn something there in their spare hours have been devised, but so far as India is concerned they have not at all been tried. In large cities such

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schemes can undoubtedly be introduced with success ; but we cannot hope that any considerable progress will be made in the near future as regards the rural areas which defy such attempts on account of their very extensiveness. Experience gained in England should be utilised in this country, and emphasis should be laid on the proper training of teachers themselves who are to impart adult education.

Its utility

For taking advantage of the political franchise, if for nothing else, adult education is necessary to educate the electorate to exercise an intelligent discretion in the matter of voting. Much of the elementary knowledge which is acquired in primary schools is forgotten in later years. To keep the grown-up sections of the population in touch with the national problems and to keep them informed of the great advancement made by Science and Art, some system of imparting education to grown-up people even during their advanced years is necessary. Adult education does not merely aim at spreading literacy among the masses. That purpose can be served ultimately by the introduction of free and compulsory primary education. The idea is to keep the grown-up people in touch with the advance of knowledge and learning, and make them realise the place of their country among the other countries of the world. Adult education in this way is a necessity and is indispensable for the growth and strength of a nation.

Different methods

The methods of educating adults cannot, however, be in any way similar to that employed for educating boys. Teaching the three R's would be a belated attempt. The object should be to supply to them general information rather than mere book learning. Schools for adult education should not be limited in their scope, and confined to developing literacy among the peasantry. It must include village games, entertainments, lectures and informal discussions on topics of general interest and magic lantern shows. The object can be achieved by means of an extensive organisation establishing centres of activity in every mosque, or other suitable building that may exist in every village and mohallah. Educated persons ought to volunteer their services and spare a few hours every week or every month to carry out

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this great social and educational work. The work would be more effectively carried out if such volunteers were to work in batches. By speeches, by persuasion and by circulating small leaflets, or pamphlets interest can be stimulated in matters which call for immediate attention.

THE IDEAL OF A UNIVERSITY

The duties

It should be the duty of a University to discover, preserve and develop the acquisitions of the past, to embody them, and make them the foundation for its future efforts, and to build upon such solid foundation a grand structure embodying all the researches, discoveries and inventions in Letters, Arts and Sciences that are being made all over the world, including those made by the University itself. It must try to enlarge the boundary of human knowledge and help to advance it by developing the creative and inventive faculties of the students and sharpening their intelligence and intellect. It is the University alone which regulates the extent of future progress, because the educated men and women turned out by it today will be the leaders of public opinion tomorrow, and will be the pioneers in all the professions. The object of University education is entirely different from that of secondary education. The University should be an institution leading to the highest stage in every branch of learning. It should aim not so much at quantity as at quality and thoroughness. The utility of a University is to be measured not by the number of graduates that pass out of it year after year, but by its research work. Facilities should exist for acquiring the highest education in all the known branches of knowledge. The position of a University is to be judged by the output of its researches and by its contribution to the stock of human knowledge. If such original work by its teachers and students is lacking, a University is a mere examining body doing coaching work and granting diplomas to serve as passports for passing on to the services. Such an institution is nothing but a glorified school. Its diplomas ought really to stand for certificates of culture, discipline and character. Great workers in science and literature by their assiduous labour and concentrated devotion should raise the status of their University higher and higher. The University has to be not only a great workshop of learning but also a storehouse

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of knowledge. Conservation of past knowledge is just as necessary as discovery of new knowledge. Vast knowledge lies buried in the past and has yet to be unearthed It is our bounden duty to recover our arts and sciences from the oblivion into which they have fallen. Scholars are wanted for restoring these ancient philosophies, and presenting them to the world afresh in a new form in conformity with the modern researches.

POST-GRADUATE TEACHING

Its importance

Unfortunately people do not fully realise the importance of post-graduate teaching. The number of students who go in for higher research work has naturally to be small, and the cost of the establishment must be proportionately high. The result is that to a casual observer post-graduate work appears to be unnecessarily expensive and invites adverse comment. What the public seems to care for is education which would secure some lucrative employment. It cares comparatively little for the advance of knowledge for its own sake. But unless the highest form of instruction is carried on and research is encouraged, the universities will not be a source of inspiration to the scholars, nor would they be able to make contributions to the advancement of learning and make researches for the benefit of commerce and the industries of the country. It should not be imagined that post-graduate work is carried on simply for the benefit of the few students who are studying. The department is really maintained as a part of the superior duty of the university. It is to make its contribution to the sum total of human knowledge. If discoveries are made which prove to be of commercial utility, the economic life of the country may be increased enormously. Without such work to its credit the country cannot claim to take its place amongst the great nations of the world. For as amongst them the true position is judged by the contribution made to the progress of human thought.

Co-ordination of Universities

In order to bring about a uniformity of standard and policy, co-operation of the various Universities is required. The Government of India have formed a University Co-ordination Board, and common policies are likely to be devised at joint

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deliberations. When there is co-operation and co-ordination, different universities would be able to specialise in different branches of study and prevent unnecessary overlapping by multiplication of departments.

Constitutions of Universities

The constitutions of the various Universities have the unfortunate feature of providing for a multiplicity of councils, committees, faculties, boards and other authorities on which the teaching staffs for all practical purposes predominate. Not only do such bodies take up the time of the teachers and draw them away from their studies and lectures, but as outsiders seldom turn up to attend meetings and local members are almost always present, the latter form the majority and control everything. In academic matters the teaching staff should undoubtedly have a powerful voice, but in matters of policy and executive action in which the teaching staff itself is personally interested, a fully independent element should be present which should be able to take a dispassionate view of matters likely to arouse conflict of opinion. Another weakness which is noticeable is a desire to provide subjects of study in all known branches of knowledge instead of curtailing the number and specialising in a few subjects. Such a diffusion of energy is likely to prove detrimental to the higher aim of University studies. Under the existing system as the Universities offer advantages and better prospects for material gain more attention is paid to degree examinations than to post-graduate or research work. Another matter which prominently strikes an outsider is enormity in the quantity of rules and regulations governing the procedure and conduct of the various bodies of the University. By their very volume they engross the attention of the Registrar's office and the teachers too much, and it requires a Herculean effort to extricate oneself from the intricacies of their maze. What the Universities ought to aim at is a thoroughness of the learning imparted by them, a habit of acquiring culture and a concentration of mind for deep study and research. Universities must be a part and parcel of the life of the nation and ought to take their due shares in the progress of the country.

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The Hostel system

For the building up of character during school or college career a good residential system is indispensable. Fortunately the absence of any distinctions of class or caste among the Muslims enables them to live in a hostel as a social unit, inter-mixing and inter-dining. Were every individual boy to hire a room for himself and engage a separate cook, there would be no hostel system at all in the true sense of the word. At places like Aligarh and Allahabad separate accommodations for Muslim students exist and the common dining hall system prevails. It is necessary that such hostels should be established at all university centres, if not also at every place where a college exists, in order to encourage corporate life.

STUDY OF THE SCIENCES

They furnish more openings

The great aim of Science is to know and control nature so that all things in nature may be made to minister to man's needs; and also that man may know the truths and may free himself from the bondage of superstition and cultivate an independence of thought and spirit, and not be a mere slave to authority. Science has proclaimed intellectual emancipation, and has enlarged the entire field of human thought. But it is unfortunately a fact which cannot be seriously denied that so far the inclination of the Muslim community has been more towards the study of literary subjects than Science. So long as the first and primary aim of English education, as it undoubtedly remained during the nineteenth century, was to qualify for entry into the Government services, literary attainments were of great value and use. There was a rush for literary education which undoubtedly qualified the students for the various appointments under the Government. Since the lapse of the last century, conditions have changed and the position has altered considerably. The number of candidates applying for Government posts has increased enormously, but the number of posts has naturally not increased in the same proportion. Admission into Government service has therefore become more and more difficult, and all those who qualify them cannot expect to get appointments. Recourse has, therefore, to be had to selection, which always leaves a big surplus of educated

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population for whom Government can make no provision. As the number of matriculates and graduates increases rapidly in future, the situation is bound to become more and more chronic. A system of education which qualifies men for jobs which are not available in plenty is defective in its very principle and is based on want of foresight. The Muslim community ought to realise that there are many more openings, in other branches of knowledge, namely, the various sciences, than the study of literature can ever open for them. Unless our students devote their attention wholeheartedly to the sciences and apply themselves to their study, they can qualify neither for those posts and appointments which are available to Science students nor take advantage of the great openings in industrial and commercial pursuits. Our surplus population of educated boys would remain unprovided for and would be a grievous burden on the community. With all the emphasis at my command, I urge that we should try to persuade a much larger number of our students to go in for the sciences, and to qualify for departments requiring practical knowledge, which have so far been almost closed to the Muslim community.

TECHNICAL EDUCATION

Why it is wanted

Great efforts ought to be made in extending what may be called industrial and technical studies. Education becomes a pursuit of greater utility when it goes hand in hand with industry. The rapid progress made by Europe and America is the direct result of the industrial revolution brought about in the sixteenth century. It is necessary to awaken industry just as much as it is necessary to quicken the progress of education. A mere blind pursuit of the old industrial methods that have come down from generation to generation keeps industries stagnant. They deteriorate when rival industries in other countries are making signal progress. Provision for specialised technical education is the concern of Universities and Colleges. Unless industry receives enlightenment and support from education, unless commercial products are made by the labour and work in University laboratories, unless help and advice can be obtained from scholars doing high research work at University centres, it can never be expected that private commercial enterprise will receive any

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increasing measure of success or that the country will achieve any marked economic improvement. Without contributions made by a country to the betterment of human life, it cannot hold its head high in the presence of other countries which are contributing to the progress of mankind. A development of the technical studies in its widest sense at all the University centres throughout the country will help to raise our status in the eyes of the world.

Benefit to the country

In higher education more attention should be paid to technical education like engineering than to learned professions which are already overcrowded. One can benefit one's country better by acquiring scientific and technical knowledge than by a purely literary training. For completing the higher courses of technical knowledge deserving students should be given scholarships to go abroad in order to acquire scientific knowledge and mechanical skill. Even advanced countries of Europe and America have recourse to the system of foreign scholarships, and encourage students to go abroad.

Foreign scholarships

The system of granting foreign scholarships to students who have distinguished themselves at the Universities is undoubtedly a very beneficial one. So long as the highest technical education is not available in India, the remedy lies in the grant of such scholarships. For acquiring industrial education of the highest type students must be sent out to foreign countries under scholarships. Such scholarships must, of course, be limited to subjects which cannot be studied in this country, and to students who on their return would prove a valuable asset for the industrial and economic growth of the country. Such a scheme ought to have been inaugurated long ago, and on a large scale. Even countries like Japan send out large numbers of students to the various European and American countries for the purpose of studying not only the Arts, and Sciences, but all the mechanical and applied Sciences as well. The establishment of such foreign scholarships is in no way derogatory to the honour of a country, and by no means implies an admission of inferiority in any particular branch of education. It is desirable that every country should possess scholars acquainted with the different types of

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education that are available in the other advanced countries of the world. That will lead ultimately to an improvement of our own system.

Poor Muslim percentage

It is no doubt a great pity that very few Muslim students go in for technical education, and fewer indeed have been able to secure Government scholarships for study in foreign countries. The percentage of Muslim students in technical colleges and technological institutions is even lower than that in Sciences and of course much lower than those in Arts. This is much to be deplored.

STUDENTS GOING ABROAD

Proper selection essential

The sending of suitable students abroad, specially to England, Germany, and America, for purposes of study is undoubtedly a commendable course. An intimate contact with the great professors of the English Universities, who have devoted their whole time and life to the study of special subjects, is a source of great inspiration and encouragement to the student But only the best and selected class of students should be sent out, after they have fully qualified at the Indian Universities. Only then will they derive the best advantage from their study in the foreign countries. Grown-up men, who have passed through the University career and have already built up their character, possess the capacity to realise the importance and utility of an arduous devotion to study, and can be relied upon to do their duty. Education should be imparted up to the highest standard available here ; and then for the sake of completion and final polish, scholars who have distinguished themselves during their University career, should be encouraged to go out to foreign countries. Inferior type of students would simply waste the money of their parents in acquiring what can be more easily and cheaply acquired here. Sending out young boys who have not even taken University degrees in India is a useless piece of luxury, not of much practical use to the country. Sending out boys at too early an age is sending them out into foreign countries away from the protection and supervision of their parents and guardians, and laying them open to temptations of various kinds which may beset

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youngmen in distant lands. Of course, wealthy parents who can afford to spend money lavishly on the education of their boys can send out their sons both for School and University education in England, to be brought up entirely in the English atmosphere and surroundings. Such British training will imply greater development of character as distinguished from mere intellectual education, and may also be a benefit to the country.

Difficulties at English Universities.

It is regrettable that nowadays considerable difficulties are experienced in getting admission to the various English Universities. The influence of the colonial attitude of mind has reacted on the British aristocracy, and, according to the reports received, there *is* now a greater racial prejudice against Indian students than used to be a decade or two ago. There is a great reluctance to admit a fair number of Indian students, and almost all the colleges have fixed a low maximum number beyond which they are not prepared to go. However unfair and unjust it may appear to us, the fact remains that the door to University education in England has been partially closed against our students. If the few who are to be taken in are not the best, it is obvious that the small opportunity that is still open to this country will not be utilised to the best advantage.

Advisory Committees

One would have expected that the Advisory Committees in the various Provinces of this country and the office of the High Commissioner in London would have been popular, and would have induced Indian students to secure help and advice from them. But owing to various unfortunate causes, a feeling of distrust has been engendered and a wholly unnecessary suspicion created not only in the minds of the students, who naturally perfer not to put themselves under the supervision and watch of anybody, but it has spread to the parents themselves. This is a matter of regret as such suspicion has to a considerable extent prevented parents from acquiring the necessary information about the facilities available abroad and the fitness of their sons for the pursuit which they intend to take up when going out of the country. The student often has a vague idea as to his future plans and hopes that once in England he will be able to do something

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unknown. To the misfortune of many a parent, the result obtained has not proved worth the amount spent on the education of his son. Such a calamity would have been avoided if advice had been sought at the beginning before sending the unqualified boy for study to a foreign country.

COMPETITIVE EXAMINATIONS

Their growing importance

Competitive examinations are coming into vogue and they have undoubtedly come to stay. When competition becomes keener, when the supply far exceeds the demand, when unemployment among the educated classes becomes greater and candidates swarm for a few advertised posts, the task of selecting candidates for filling up such posts would become more and more arduous, and their choice a difficult matter. The natural tendency of the Civil Service Commission and the various Government departments must be to have some sort of a competitive test to pick out the best available candidates for the vacant posts. Examinations are no doubt a nuisance but after all they are the best means that has so far been devised for testing the proficiency of students. Absence of a competitive examination engenders a suspicion of favouritism or nepotism. It is certainly a very risky and dangerous principle to leave the power of making appointments in the hands of individual officials, who may be allowed to act according to their own sweet will and inclination. Such a system gives satisfaction to no one, not even to the officer himself. The officer concerned is embarrassed by canvassing, which in spite of prohibitions goes on all the same, and by recommendations, which pour in from friends. He finds himself placed in an awkward position, and has to discharge an unpleasant duty of making a selection, thereby pleasing one and displeasing many. It is inevitable that there should be a general preponderance of opinion in favour of competitive examinations at least for all the higher Government posts. The Muslims should, therefore, realise that competitive examinations are bound to be the rule and not the exception, and that unless our students qualify to take high places at such examinations, there is no hope that in the distant future our community will be able to hold its own. Having regard to the backward condition of Muslim education in India, the Government has at present accepted the principle

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that in order to ensure an equal representation of all the communities and in particular to provide for adequate representation of the Muslims in all the services, definite percentages of some appointments should be reserved for them, and recruitments made by separate competitive examinations, special selections or nominations. So long as the Muslim community does not recover its lost ground, it is possible that by constantly pressing our claims, we may be able to maintain this system for another generation or so. But it cannot be expected that such an arrangement, which in theory is unsound, will continue for ever ; the less so when there is now so much cry for constitutional advance. Separate representation in the services is a matter of expediency and must be understood to be a temporary measure, the period during which it can remain in force depending on the progress made by the Muslim community and the change in the mentality of the other communities of India. This arrangement is in a mere transitory stage, and by no means in any durable form. Accordingly it is all the more incumbent upon us to try to prepare for the day when special representations of Muslims on the ground of their backwardness in education will have to be given up, and our community will have to stand on its own legs, and claim seats on the basis of competition in the open field. It is sad to find that up till now, although some advance has been made in the various branches of education, the Muslim students have on the average fared badly in competitive examinations. Greater efforts are accordingly needed for success at such competitions.

THE LEARNED PROFESSIONS

Scope limited

The learned professions also are of utility like other occupations. It is a mistake to suppose that they are unproductive. The earnings made are a remuneration for the mental and intellectual work done. Surely we cannot leave the learned professions to other communities and devote ourselves to agricultural or commercial pursuits only. It is the members of the learned professions who by their ability, intelligence and integrity maintain the high position of a community. Unless a community possesses such prominent men, it cannot hold its own in competition with other communities. They add to the strength of

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their community when they succeed in their professions. But unfortunately every one does not achieve success in such independent professions. The number of those who prosper is always very small. The great majority are failures, and for them it would have been better if they had taken to agricultural and commercial pursuits where a vaster field is available.

The Legal Profession

A very large number of students after graduating and trying for some time to secure a job in Government service, and failing to get any, fall back as a last resort on the study of Law in the faint and distant hope that success would come to them as quickly as to some of the shining lights at the Bar. It is only natural that the eye should fall on the successful leaders and be dazzled by the fabulous incomes reputed to be earned by men, who lead the vanguard of the legal profession. Law has furnished brilliant men who have taken a prominent part in the various activities connected with the national movement. No matter whether it be the judicial or the executive service, or the various political departments and the legislatures, the legal profession has always been represented more than its due share would entitle it to be. That has not only been the case in India, but it is the same all over the West, not excluding the advanced countries like England, America and France. Lawyers have led the way everywhere. Owing to their great aptitude for accurate thinking, as a result of their special training in oratory and in consequence of their acquired habit of hard work and arduous persistence as well as on account of their natural independence of thought and speech, and fearlessness of expression, they have soon fought their way up and won a high place in every competitive field, and acquired for themselves a leading position of prominence. This has naturally ennobled the profession itself. The few distinguished men have won the fascination of the general public and its admiration. But it is often forgotten that the few leaders, who have come to the front, form but a very poor percentage of the total number of the legal practitioners, who attend courts, and spend their time without briefs, waiting for work to come. The Indian Legislature has already passed an Act establishing an independent Indian Bar, and has brought it on an equal footing with the English Bar. It has thus put men who qualify for the Bar

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in England on the same level as Indian advocates and has conferred on them equal privileges. This new rule will obviate the necessity of sending students to England to qualify for law.

FEMALE EDUCATION

Female education is of equal importance

The Islamic conception of education was to regard knowledge as a light from God. Education was a spiritual enlightenment of the mind and had divine sanction. God could not be partial to one half of the humanity and deny light to the other half. No one can suggest that any tradition or teaching of our great Prophet supported the notion that the female half of the population should be kept in utter ignorance and darkness. Looking at it from the modern point of view, the country demands the education of the entire population for the growth of national consciousness, and a spirit of self-reliance. Mass education is a requirement of the most vital importance if India is to advance in the scale of civilisation. And that progress has to be an all-round one and irrespective of sex. The arguments in support of education in general apply with equal force to female education. Few people accordingly now deny that the education of women is as equally important as the education of the male population. Every one admits that no country can afford to ignore an entire half of its population and leave it immersed in illiteracy. Female education also has made some progress. But because of the peculiar Indian custom of seclusion of women, the demand for female education on behalf of the women themselves has not been sufficiently pressing and insistent. Female education, therefore, has not received the same financial help and monetary support from Government as the education of boys. But the main reason why girls' schools have not proved so attractive is that such schools do not impart the kind of education that is most suitable for women.

The character of education must be altered

There is admittedly a reluctance on the part of the Muslim community to send its girls to ordinary girls' schools as our community does not recognise the utility of the same kind of literary education being given to girls as is given to boys. This hesitation

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is partly due to the circumstance that the character of the girls' schools and colleges is in every way similar to that of the ordinary institutions for boys, and the courses of study prescribed for girls are almost identical. Girls are expected to study and sit for examinations and pass the same literary tests as boys do, although one must admit that the domestic duties falling upon women during their motherhood will be wholly different from those of men in their manhood. A high literary education for women though useful is not of the same great utility to women as to men unless the women are expected to take to the same sort of occupations as men do. Institutions for girls could be made more attractive if their character were changed and they were harmonised with women's requirements. One should have thought that in such institutions more attention would be paid to sewing, needle-work, dress-making, cookery, laundry and account-keeping than to a mastery of history, geography, grammar and algebra. For girls' schools a teaching of domestic economy would be particularly useful. Girls should be taught fruit-bottling, making cheese and butter, making small boxes, candle-sticks, baskets, etc., preparing meals, special lessons in the selection of good vegetables, their cooking, the teaching of handicrafts and housewifery and cottage industries. The university education, aiming as it does on the highest type, must, of course, be the same for all, and girls who wish to acquire such knowledge must take up the same courses of study. But it does not follow that the education imparted in the primary and secondary schools to girls in general should be of the same type. After receiving primary or secondary education, the majority of girls are expected to go back to their homes, and it is essential that before they leave school they should have that special training which would be found most useful to them in the later years of their lives. The whole curriculum of girls' education requires to be remodelled and should be entirely different from that prescribed for boys. More attention in their case deserves to be directed to rules of hygiene, first-aid principles, as well as drawing, painting, embroidery and other similar arts. If the prevailing system were wholly altered it would prove both useful and attractive. The present system of examinations undoubtedly entails a great mental strain on the girls and tends to undermine their health more than in the case of boys. A greater stress on practical work would relieve them of

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some mental strain and not draw upon their reserve energies too largely.

Our backwardness

In the matter of female education our community is unquestionably far more behind than the other sister communities, and if we do not exert ourselves in time our comparative position will become worse and worse. Free and compulsory primary education will gradually be introduced in all the municipalities, and separate schools for young girls are likely to be established. For children of tender years it is not at all necessary that they should be taught in separate institutions. Co-education in the preliminary stages is likely to be beneficial and not injurious. But secondary education for girls is likely to be neglected unless the community bestirs itself to give the girls the right sort of education and unless also the character of the education for girls is changed so as to make it appropriate to their needs. Secondary education on the right lines would be amply sufficient to meet the present-day needs of the great majority of women and would make them accomplished enough to look after and beautify their homes.

Higher education

As higher female education has to be on the same lines as the higher education for boys it can be meant only for those highly advanced ladies who desire to make an independent earning like men. The pardah system in the rigid form in which it prevails among Muslims is a serious difficulty in their way, but not necessarily an insuperable one. Considerable facilities exist for acquiring higher education with due regard to pardah. There are many well-equipped girls' schools and women's colleges which are reserved for females exclusively. For those who wish to acquire a high education the doors of such institutions are always open.

Medicine a suitable profession

It is a mistake to suppose that there are no openings for highly educated ladies. At least two of the learned professions are eminently fitted for women. And these are the noble professions of medicine and teaching. Medicine as a profession is particularly well adapted to women in India. Sympathy and

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tender care, the special qualities of ladies, would seem to make them particularly welcome. The very existence of the pardah system should give lady doctors a very wide field of action. The natural shyness of the Indian female patients, who prefer to confide their ailments to ladies, would confer almost a monopoly on women practitioners, provided they are really skilled and competent.

Teaching as an appropriate occupation

The noble profession of teaching is also admirably suited to women. There is likely to be a greater demand for women teachers as primary education for girls in urban areas becomes compulsory and general. And for girls' schools trained lady teachers will always be requisitioned. A well-organised system of training schools for women teachers is required so that the output may meet the growing demand. It would indeed be a great misfortune to the Muslim community if two such great and profitable professions as medicine and teaching are to go wholly unrepresented by our women.

THE ALL-INDIA CONFERENCE

It serves a special purpose

Annual sessions of the All-India Muslim Educational Conference are of special utility and serve an All-India purpose. The set of the three volumes of the presidential addresses for the last 40 years brought out by Maulvi Anwar Ahmed Sahib Zubairi, alone gives us an idea of the great contribution to educational literature which the Conference has made during this long period; and a succession of the annual reports of the Honorary Secretaries show what solid and continuous work has been done all along and what progress has been made by the Muslim community in this direction. From time to time criticism has been directed against the holding of annual sessions, and they have been described as useless functions, involving considerable waste of energy and money. Such wholly misguided opinion cannot possibly be entertained by any serious-minded person. Provincial conferences have different problems to tackle. Their attention is concentrated on their special provincial needs. District conferences have to do real practical work of raising subscriptions, supervision of educational institutions, collection of statistics and

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general control of education in the district. But an All-India conference is all the same needed in order to provide a common platform, where questions of general policy affecting the whole of the Muslim population can be discussed and decided. It is essential that once in a year eminent educationists from different parts of the country should meet together in order to exchange views on the progress made so far and the work to be taken in hand for the future. New and intricate educational problems arise every year, which require a common meeting-place for ventilating the grievances of the Muslim community ; and unfortunately they are far too many in the department of education. An annual session further provides a suitable opportunity for devising a programme to be carried out during the next year. The credit for keeping alive a keen interest in the Educational Conference during recent years is due to our present Secretary Nawab Sadar Yar Jung Moulvi Habibur Rahman Khan Sherwani Sahib. It is due to his untiring energy and steady devotion to its cause that the Conference has been holding successful and brilliant sessions year after year, and arousing new interest in the cause of Muslim education from province to province.

PROVINCIAL CONFERENCES

They are for provincial needs

Provincial Conferences are needed to press the just demands of the Muslim community on Provincial Governments, represent their grievances to offices of Directors of Public Instruction, and create a resolve in the minds of the Muslim members of Provincial legislatures to watch and protect the interest of the Musalmans in respect of grants and other important matters that may affect the cause of Muslim education.

DISTRICT CONFERENCES

Real solid work is to be done in the districts

District Conferences are required for doing practical work locally. It is in the districts only that real solid work can be done. The All-India and the Provincial Conferences serve as deliberative bodies and carry on good propaganda work. But they meet only once a year. On the other hand, District Conferences can take charge of practical work, meet frequently, and keep alive the

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interest of the community in the educational problems to a much larger extent. They are likely to appeal to a much larger section of the people, and bring home to the illiterate the messages intended to be conveyed by the All-India and the Provincial Conferences. Their activities being confined within a narrow area, the benefit of the movement would be apparent to the local population, which would see with its own eyes the work that is being carried on and would, therefore, take interest in its activities to a much larger extent.

DISTRICT COMMITTEES

District Committees to act as executive bodies

District Conferences can also appoint District Committees of a manageable size, which can serve as executive bodies. These committees would keep an eye on the local needs, and the special interests of the Muslim community, scrutinise the expenditure of public funds and advise local boards as to their allotments and distribution, see how these boards treat the Muslim institutions in the matter of grants and recognition, and how Muslim students fare with regard to their admission to educational institutions, grants of freeships, scholarships and sizarships and other similar matters. Such committees can also supervise the work of Islamia schools, maktabs and madrasas, and see that they are well-equipped and worked efficiently. In short, they can take all necessary steps for the spread of education in the districts. A prompt, even though mild, protest is far more effective than an action, indignant but delayed. District Committees will sit throughout the year, and will be able to devote attention to the practical side of every problem and tackle it as soon as it arises and not delay its consideration for a whole year.

THE NEED FOR ORGANISATION

How to organise

For an extensive organised system of education the first and foremost requisite is the creation of committees in all the districts. These should be linked up with the Provincial organisations and subordinated to the All-India institution. Unless a carefully thought-out plan is prepared in advance, it cannot be expected that these scattered bodies would function in a uniform

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manner. The Mussalmans of India are still a disorganised body, the majority being utterly ignorant of the march of events in the outside world. There is a great need of a new movement for combined action and co-ordination of activities. A continuous propaganda carried on throughout the year without interruption in all the districts is wanted to stir up the community from its lethargy.

Honorary workers and paid agents necessary

In addition to honorary workers who may be available locally, there ought to be an organisation of paid agents, who should constantly tour the country, visiting district after district, town after town, and village after village, and inducing parents to educate their children and rescue them from ignorance. A large band of such workers, receiving adequate remuneration for their services so as to be free from all worry of maintaining themselves, should be employed to carry on the propaganda work constantly and untiringly throughout the year all over the country. Without such a well-planned scheme, Muslims who suffer from a lack of enthusiasm and response are not likely to be awakened to their true needs.

SERVICE LEAGUES

Spirit of self sacrifice

Service Leagues composed of bands of energetic young men full of energy and enthusiasm enervated by a spirit of self-sacrifice and devotion, should be formed in every city and town to undertake the task of helping their poorer fellow-beings and to offer their services for the uplift of their community. There is not any scarcity of young men ready to work at personal inconvenience to themselves, nor is there any paucity of more grown-up people, with plenty of means and energy, ready to devote their time to the cause of educational reform. So far such capable men have not come forward, because no initiative has been taken. A great improvement would be effected if such volunteers were to work amidst the ignorant classes, and explain to the illiterate the advantages of cleanliness, good habits, and sanitary conditions as well as benefits of vocational education.

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Voluntary service

In bigger towns, where schools and colleges exist, we should instill into the minds of the student community a spirit of social service and persuade students to devote a few hours every week to the cause of their community. If small batches of students were to organise themselves into groups, visit every mohallah once a week and approach every parent not to allow his child to leave school, much work would be done in a short time which would otherwise take a generation to be accomplished.

THE PROBLEM OF FUNDS

Not an insuperable difficulty

The problem of funds is always a difficulty in making every movement a success; but it is by no means insurmountable. Primary education is a part of the well-recognised duty of the State and the responsibility of meeting the costs, at least to a substantial extent, undoubtedly lies on it. All over the world a growing consciousness of the obligation of the State for the education of the masses exists. A world-wide development of thought has taken place, and it has come to be acknowledged that education is not a mere matter of individual development ; its purpose is the social well-being and the general progress of the whole country. The improvement of the person educated is his individual benefit. But that is not the sole ideal. Education must aim not only at individual but social efficiency and the country must regard the education of individual members as necessary for its own uplift. The development of the faculties of students is not only for training them to be self-supporting isolated units, but also for making them active and efficient members of the society. Public education is, therefore, a matter of national concern and is vital for the progress of the country.

Equal distribution of benefits

There is a further duty which the State owes to its backward communities. The spread of education is by itself not sufficient; there must be an equal distribution of its benefits and not a monopolisation of them by any leading community. Not only as a matter of administrative policy, but as a moral obligation all communities must be afforded an equal opportunity to reach a

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uniform level of literacy. Backward communities cannot be left to themselves to work out their own destinies. There should be an equal and well-balanced educational advance all round.

The unjust principle of grants

The present system of proportionate grants, though it looks nice on paper, tends to work a great hardship on the poorer communities and keeps them in a permanent state of backwardness. The contribution from the Government is expected to be not more than what can be raised out of private subscriptions. This means that the poorer, and therefore the more deserving of help, a community is, the smaller will be the contribution that it will get from the State. Richer communities, which can afford to raise large funds, automatically double their resources, whereas poorer communities have to be content with a mere pittance. Accordingly the progress made by the various communities is unequal, and is in the inverse ratio to their needs, which makes them fall further and further behind. The present policy of the Government is to adhere to the principle that the contribution towards educational institutions made by it should be equal to the amount raised from private sources. This has hit the Muslim community very hard on account of its comparative poverty. It is a notorious fact that Muslim institutions are always starved. Great difficulties are constantly experienced in raising sufficient money from members of the community. The poor collections thus serve to procure but a poor contribution from the Government, the result being that if the distribution of the educational grants for the year in every province were to be examined, the Muslim institutions secure a very inadequate proportion of the amount. The just and equitable method would of course be to make allotments of grants in proportion to the needs of institutions and not in proportion to their financial strengths. The present system is so devised as to help the wealthiest community the most, although it is in the least need of such help. Unless the method of allotment is completely changed, our community will continue to suffer from the unfair distribution, as it cannot suddenly make itself rich so as to be in a position to contribute enormously towards the upkeep of its denominational institutions.

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Our responsibility

But the community also should realise that education being the very life-breath of its existence, it cannot depend exclusively on what it can get out of public funds. Without the utmost exertion on its own part, without proper sacrifices, it cannot, as it ought to, keep its education in its own hands. Government aid will never suffice for its proper educational progress. It has to depend largely on its own private enterprise. Neither any external pressure nor any outside influence should be required in this matter. We ought to make our education our particular business, and be responsible both for its success and failure. Even admitting that the community is poor, we can organise our resources and make them go a long way. A mere shortage of funds is a lame excuse. Have we at all done our best to arouse the community to an appreciation of its needs ? Without an organised campaign to rouse it up, it cannot be expected to respond to the national call. If the extent of our economic and political backwardness be realised and sufficient interest created in education, progress would follow in due course. All our resources have not been fully tapped. The call on our private purse has not been more than it can bear. Funds are still being diverted to uses which bring us no real benefit. Collected funds are not utilised in the best way as they ought to be. Vast public funds exist which are not appropriated for the purposes for which they are intended. Large endowments are to be found all over the country. But are they well-managed ?

Education Cess

Now that education has become a transferred subject Government grants for the purpose are a votable item. The expenditure will accordingly have to be regulated by the opinion of the majority in the provincial legislative councils. If the Royal Commission does not recommend safeguards to be embodied in the constitution itself, the continuance of special grants for Muslim education will depend on the view which will appeal to the majority. It is possible that such special grants may be continued for some time yet. But in view of the changed mentality that is taking hold of the country, there can be no certainty, much less a guarantee, that such grants would continue. We must accordingly devise means to ensure that we shall have sufficient funds at our disposal to meet our special needs. If there be need, the

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community ought to be prepared to submit to a special education cess, the amount of which when realised should be devoted exclusively to the spread of education among the Muslim population. There is no reason to suppose that if the Muslim community as a whole demands such a measure, the Government would not be prepared to accede to its request. The result of such legislation would be the creation of a permanent income which can be easily utilised year after year. Education is a part of our national duty, and unless the community is prepared to make sacrifices and thereby show that it is really earnest about it, it cannot depend upon special help.

INCOME FROM ENDOWMENTS

Vast resources

For the present we have resources available which have not been completely tapped. Enormous endowments exist all over India, and the incomes derived from such endowments do undoubtedly amount to a very large figure. The primary duty of the mutawallis is to spend the income on the subjects of the waqfs and not to divert it to other purposes. In the great majority of cases there is always a provision for the imparting of at least religious education. Even if the income reserved for religious education were spent on that purpose, considerable good would be done to the community.

The Waqf Act

The Musalman Waqf Act, 1923, places in our hands an easy means of scrutinising the accounts filed by mutawallis. That Act has already been enforced in many provinces and is likely to apply to the whole of India in the near future. But so far the Muslim community has not appreciated the advantage which this Act has conferred. The Act makes it compulsory for mutawallis of public waqfs to submit annual accounts. Such accounts are deposited in the office of the District Judge in every district and copies of the accounts can be obtained on payment of a very small fee. It is the duty of the community to keep an eye on the accounts which are filed and watch the expenditures of waqf. The office of a District Judge cannot be expected to check the accuracy or correctness of the accounts. Only the residents of the district can

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know whether the expenses shown in those accounts are genuine or fictitious. We should abstain from causing any unnecessary embarrassment to mutawallis or in any way harassing them out of malice or spite. At the same time it is our duty to find out whether correct accounts are or are not submitted. If it is discovered that false entries have been made in any particular case, it will be our clear duty to expose the misappropriation and bring it to the notice of the authority concerned. Unless the community takes on itself the task of scrutinising these accounts, the chief usefulness of the statutory measure would be altogether lost. If all the income of the waqf properties directed to be spent on educational purposes were actually spent on such purposes, many of the problems which confront us would be solved automatically and a permanent cure obtained for many of our national ills.

What are public waqfs?

It is of a still more paramount importance that we should in each district find out whether any mutawalli of a public waqf has omitted to file accounts on the pretence that his waqf is private. A perusal of the waqf-nama would easily show whether his assertion is right. If any definite amount or portion of the income is assigned for any public or religious purpose, the waqf, at least to that exent, is a public one. Muslims in every district should see that accounts of such endowments are not withheld on a false excuse. It is essential that complete particulars of the waqf properties in every district should be preserved. In the past many waqf properties have been mortgaged and alienated by dishonest mutawallis. To prevent the continuance of such destruction of waqf properties it is necessary that they should be declared to be public waqfs. Where accounts have been withheld dishonestly on false excuses, an ordinary petition, accompanied by a certified copy of the waqf-nama, made to the District Judge would settle the matter. The community must rouse itself to take full advantage of the enactment and not leave it to remain a dead letter.

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DEMAND FOR SAFEGUARDS

What precedents are being quoted?

Judging from the speeches that are being made from public platforms, articles that are being written in the current journals, memoranda that have been submitted to the Royal Commission presided over by Sir John Simon and the evidence that has been laid before it, there is no doubt that the present mentality of the immense majority of the Muslims is one of nervousness born of suspicion and distrust of the future. Demands have been made in emphatic language, claims have been pressed with vehement strength and cries have been raised in all sincerity for the safeguarding of Muslim rights in the matter of education along with political rights. It has been urged with persistence that fundamental safeguards for the protection of the minorities should be made a part of the constitution so that they may not be easily alterable. Dr. Shafaat Ahmad Khan, the learned Professor of History at the Allahabad University, has in his pamphlet entitled "What are the Rights of the Muslim Minority in India" collected together extracts from the constitutions of a large number of European countries framed after the war, which are affected by racial, religious and linguistic conflicts as we are, and has made copious quotations from the terms of the Treaties among South European States, containing substantial safeguards for the protection of the language, education and culture of the minorities of those States. An examination of the various constitutions will show the nature of the safeguards that have been insisted upon. There are provisions for adequate facilities for ensuring that in the primary schools instruction shall be given to the children of minority materially through the medium of their own language. Racial, religious and linguistic minorities are assured an equitable share in the employment and application of the sums which may be provided out of the public funds under the States, municipal or other budget, for educational, religious or charitable purposes. Educational committees appointed locally by minority communities, subject to the general control of the State, provide for the distribution of the proportional share of public funds allocated to minority community schools and for the organisation and management of these schools. Religious training is to be given according to the wishes of the parents or elders based on their creeds, and in accordance with their religious beliefs. In all

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educational establishments for the instruction of young people under eight years of age, controlled in whole or part by the State or by local autonomous bodies, the teaching of religion is compulsory for all peoples, the direction and control of all teaching being the provision of the particular religious body. Religious education is to be a part of the regular school curriculum, instruction being given in harmony with the fundamental principles of the religious association concerned. Within the municipalities upon the request of those persons having the right to education, elementary schools of their own religious belief are to be established. The needs of the minorities as regards public elementary education are to be supplied by the schools employing the minority language as the language of instruction, and prescribing minority courses including the teaching of the minority language and religious teaching in that language, and teachers belonging to the minority and perfectly acquainted with its language to be appointed in such schools. Such provisions are regarded as fundamental laws, and no law, no regulation nor official action is to conflict or interfere with these stipulations which constitute obligations of an international concern.

CLAIM FOR ADEQUATE REPRESENTATION

To what extent is it claimed?

Then again, year after year the Educational Conference as well as all the Provincial Conferences have been drawing attention to the grossly inadequate representation of the Muslims on the various educational bodies which have the control of education primary, secondary and higher, in their hands or have the power of disposal over funds allotted for the purpose. It has been pointed out that without proper representation, our cause cannot be sufficiently advocated, nor our interests satisfactorily protected. No one can deny that Muslim representation on the Senates, Syndicates, Executive Councils, Academic Councils, Courts, Intermediate Boards and other educational bodies, has remained wholly inadequate. Few Muslims are to be seen on Finance Committees, Admission Boards, Scholarship Committees and such like educational bodies. Their number on the Education Committees of the Municipal and District Boards is poor indeed. Their representation on the Inspecting staff is grossly insufficient.

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The percentage of Muslims on the teaching staff of institutions, whether they be universities, colleges, secondary schools or primary public schools, is deplorably low. It has been said that without a proper intermixture of teachers belonging to the various creeds, the right tone and atmosphere of educational institutions cannot be congenial to Muslim students. There have been complaints made as to the difficulties of admission of students into colleges and schools and claims have been put forward for a just share of the scholarships, stipends and grants.

Proper matters for resolutions

These and many others are matters which would best form the subject-matters of resolutions after our needs have been discussed and deliberated upon. It is not for me to prejudge the issues or commit the Conference to any particular line of action with regard to them. I, therefore, purposely refrain from going into such matters in detail or expressing any final opinion at this stage.

Lack of sincere workers

But it is my duty to point out that our own representatives, few though they are, who hold seats on various educational bodies, whether by election or nomination, could render considerable service to our cause, if they were more inclined to make sacrifices of their time and labour. Even a few strong men, with a thorough study of the subjects with which they have to deal, can raise an effective voice of protest, and by their persuasion and argument convince their colleagues of the justice of their claims. But to our great regret, our own representatives on such bodies have not acquitted themselves so well as was expected of them. This unhappy result is the outcome of a lack of proper interest and an inexcusable want of realising their responsibilities. Without devotion, without hard work and without sacrifice, our representatives cannot carry through any measure which our needs urgently require. Even much smaller communities, be they Parsis or Indian Christians, can manage to do a good deal more for themselves, because among them workers are forthcoming who do not shrink from submitting to inconveniences. Let us trust with a better appreciation of our duties, we would strive to discharge them efficiently in whatsoever sphere of activity we may be placed.

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APPEAL TO THE MAJORITY COMMUNITY

What we expect from the majority community

But side by side with our demands from Government, an appeal should be made to the majority community itself which by its superior voting strength controls the decisions of the Central Legislatures, the Provincial Councils as well as all other bodies that have anything to do with education. The Provincial Governments have now no absolute power in the matter of grants. They must submit the proposed grants to the vote of the Local Councils. Our appeal should therefore be made to the majority community to consider the situation dispassionately. We should ask for its sympathy and co-operation. Our task now is to impress on the majority community our special requirements and induce it to agree to our fair representation in all the branches of educational activity. It ought to give us its support and assistance by recognising that on account of our backwardness we deserve a special consideration. It should not grudge a minority community such concession in the matter of education.

Demand for adequate representation not unreasonable

At first sight it may look as if a demand for adequate representation on educational bodies is an extension of the theoretically unsound principle of communal representation to the domain of education. That the Muslim representation is inadequate all round does not admit of two opinions. The available statistics demonstrate that even to a casual observer. That there is a universal feeling of dissatisfaction among the Muslims on this score cannot be seriously denied. The numerous resolutions that are passed every year by Muslim bodies and the opinions that are expressed by leading Muslims leave no doubt on that point. The only question is whether such a demand is worthy of attention, and whether such a grievance deserves to be redressed. After all, a demand for adequate representation is not necessarily an unreasonable claim for any special favour or consideration. The practical experience of the past, if continued for a long time, can create a conviction, perhaps unjustified, yet all the same sincere, that the inadequacy is the result of the application of the same communal principle operating to the exclusion of the minority, which is being condemned when a cry

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of protest is raised. It is wholly unnecessary to go to motives or consider theoretical justifications. One should look at the practical result. If an unfair proportion exists, it is disadvantageous to our cause, and deprives us even of our just rights to which we are entitled. It is the very consciousness of such an inadequate representation that is the cause of a new feeling that has arisen in the community in general for demanding separate representation on even educational bodies. The soundness of the principle so far as mere theory goes may be a debatable point, but the practical difficulties experienced in the absence of a recognition of such a principle are undoubtedly great and are sufficient to justify such a claim. Such separate representation is by no means unprecedented. In many European countries different systems of proportional representation do prevail. Statesmanship cannot be so lacking as to fail to devise some suitable measure of representation, excluding, of course, the much disliked system of nominations.

How to show goodwill

The majority community, which occupies the position of advantage, should be the first to extend its hand of fellowship and give proof of its sincerity by recognising at once that no just ground for the existence of any grievance should be allowed to exist. It should show its goodwill by trying to appreciate the point of view of the minorities, and ascertaining whether after all it is not its own, perhaps unconscious, action, which in actual practice is the root cause of a growing want of confidence and suspicions which are obsessing the minorities with a dread of a worse treatment in the future. Mere loud proclamations that the unity of the Indian nation should not be impaired by the raising of communal considerations are utterly useless when such considerations are urged by way of protest against the application of a similar communal principle believed to be applied to their exclusion. So long as such misunderstandings remain, mutual distrust and consequent ill feeling cannot disappear. If just rights are not really intended to be denied, there is no sacrifice of any principle in frankly recognising them and admitting the justice of the claim for a fair and equal treatment for all.

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Equal progress all round

The progress of India cannot be achieved unless all the communities without exception advance simultaneously. The time has now arrived when no effective success can be gained without active and friendliest co-operation of all the sister communities of the country. Unless all the communities are brought on the same level of progress, and all share equally in the benefits of education and consequently of administration, there cannot be a uniform and continuous progress unaccompanied by communal jealousy, bitterness or friction. All that we ask for is fairness and justice and an equal distribution of opportunities. So long as a just treatment is not accorded, a feeling of remorse and disappointment will continue, and such a temperament can never be conducive to healthy atmosphere for national progress. Let all the communities co-operate with each other to further the cause of the entire population and by united action strive to achieve success with equal opportunities and facilities for all, and without any scramble for special advantages or monopolies.

CONCLUSION

Direction of energy

We cannot forget that for centuries past we have been born in and brought up in this country, which is our home. Our destiny is bound up with the progress of this land and our fate depends on its future prosperity. Our entire energy should, therefore, be directed to the uplift of our motherland, and our attention not distracted by extraneous matters. We should strive hard to qualify ourselves educationally to stand high by the side of the sister communities, and not be a drag on them in the great march for progress merely because we ourselves are too slow to keep pace with them. We ought not to attempt to pull back those who are going ahead of us. We should do our utmost to push ourselves forward so that we may overtake them.

Our hope

I am by no means pessimistic in this respect. We have made considerable improvement during the last half century of which we may well be proud. There is a great hope for the future and a bright prospect in view. We need not lose courage or feel down-

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hearted. But to quicken our pace we must put forth all our energy, exerting ourselves to the utmost and relying upon our strength and our trust in God. With a cheerful mood and a buoyant spirit, we must progress forward in the pursuit of our ideal, making sacrifices of capital, time and labour unstintingly. With perseverance and determination we are sure to achieve the end in view, for I firmly believe that there is a glorious future in store for us.

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THE FORTY -TWO MUSLIM EDUCATIONAL CONFERENCE HELD AT BENARES DECEMBER 1930

PRESIDENT: NAWAB MASOODJUNG BAHADUR SIR SYED ROSS MASOOD, BAR-AT-LAW

Grandson of Sir Syed and the son of Justice Syed Mahmud; born, 1889; studied at M.A.O. College, Aligarh and Oxford; later called to the Bar, 1912; joined Imperial Educational Service but soon joined Hyderabad State as Director of Public Instruction, 1916-28; Trustee, MAO. College, Aligarh 1913, Vice-Chancellor, Aligarh Muslim University, 1929-34, Education Minister Bhopal State; Fellow of Calcutta and Madras Universities; Presided All-India Muslim Educational Conference, 1930; great educationist; died, 1937; laid to rest besides Sir Syed at Aligarh.

PRESIDENTAL ADDRESS

The Aligarh college magazine records the following :

Gentlemen: I thank you most sincerely for the great honour you have conferred upon me by inviting me to preside at this year's session of the All-India Muslim Educational Conference. I assure you that as one who has done his best to serve the cause of education I consider no honour greater than that which you have been pleased to bestow on me today. But I cannot help wishing that some one with riper experience than mine had been selected for the important duty of guiding your deliberations, specially at

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this critical juncture in the evolution of our country, when most of that to which we had become accustomed is in the process of being radically changed.

It is not my intention to discuss before this assembly of educational experts anything connected with what is known as the technique of education, for I would consider that gross impertinence. I shall, however, place before you in all humility for your consideration some of those educational and quasi-educational problems which in my opinion must be solved if we Mussalmans are to play an honourable part in the new India that is now being formed.

It seems to me that we as a people have adopted in almost-every phase of our communal life the dangerous and soul- killing policy of allowing ourselves to become the play-thing of circumstances. Not only has this weak attitude towards life lowered us in our own eyes, but it has also brought in its train those forces of disintegration which, if unchecked, will soon reduce us to a position of complete insignificance. The only way by which we can regain the prestige that should be ours is by manfully overcoming the difficulties that stare us in the face. Unless this is done, I assure you that we shall very soon cease to possess that self-respect without which nothing great can ever be achieved by any people.

The time has now come when we should seriously ask ourselves the question; What should be the nature of the culture which should form the basis of our life? When this question is answered we shall also have answered the question. What should be the chief characteristics of the system of education which we Mussalmans should definitely adopt? But before these two question can be answered we have to find and answer to a still bigger question: Is Mussalmans culture worth saving in the interests of our motherland?

Without troubling you with explanations and definitions of what is meant by the term Mussalman culture, and wasting your time thereby, I shall allow to myself the liberty of taking it for granted that all of us who are assembled here are of the opinion that as Mussalmans our contribution to the civilisation of India has on the whole been of real service to it. Now, if we are

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convinced of the correctness of what I have just stated, it follows that our culture as such is worthy of being saved and of being utilized still further to serve the best interests of the great country we inhabit.

With the rest of India we stand today on the parting of the ways-one of which leads to progress and honour and the other to stagnation and complete impotence. If our desire to improve our condition is sincere, then with the utmost confidence in the greatness of our destiny we should at once set to work to remove the difficulties that, beset our path; and the first difficulty to be removed should be that which is connected with the very unsatisfactory condition of the Mussalman women today in our society.

As I am one of those who look upon women as the guardians of the best traditions of a race, I have been greatly distressed by certain tendencies that I have noticed amongst some of those who have received what is wrongly called Western education. It seems to me that somehow or other the kind of education which is today being imparted to our young girls tends to make them despise the cultural inheritance left to them by their ancestors, and these feelings they are inclined to express by aping in an exceedingly awkward manner the ways of the life in a country which must remain to the vast majority of them an unknown land.

Now this ugly tendency can only be checked by arranging that all the educational institutions for our girls should have as teachers women who themselves possess a sound knowledge not only of modern things but also of the past history of Muslim civilisation. This has been the method adopted by Japan where too the nation was faced with a similar problem, when in the middle of the 19th Century it first came into direct contact with foreign thought and foreign modes of life.

In my opinion we Indian Mussalmans can now do nothing better than make up our minds to boldly adopt such customs, wherever we may find them, as tend to strengthen our society without contravening any basic principle of our religion. The process will necessarily early be a long one, but the work must

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be begun without any further delay. Such customs for instance as the marriage of our girls must be given up; and so far as direct education is concerned we should revise very carefully the list of subjects that are taught in our girls' schools. As I consider the last a matter of very great importance, I suggest that this Con - forence should appoint a committee consisting of highly educated Mussalman ladies to whom should be entrusted the work of drawing up the syllabus of studies which in their opinion should be introduced in all the schools for our girls.

This brings me to the vexed question of what should be our attitude towards purdah. The position as I see it is that whether you or I like it or not, the economic and other forces working against the continuance of purdah are so great that it is safe to predict that in India purdah as an institution is now doomed. I refuse to believe that Muslim women in India will be content to lead secluded lives behind Purdah walls when all their sisters in other Mohammadan countries of the world do the very opposite.

Now if Purdah is given up, as I am sure it will be, radically changed conditions of life will come into existence, which will perhaps be fuller of pitfalls than those in which our women have so far lived. If my reading of the situation is correct, is it not our duty to begin to prepare our children to face the great change which we already see coming in the life of our country? Now is the time when we should make up our minds as to what should form the foundations of our home life. Is the Mussalman women of the India of tomorrow to be nothing but a third rate copy of her Western sisters, or is she to preserve an individuality of her own in spite of having given up the seclusion which she had hitherto enjoyed and which had protected her from the harsh struggles of competitive life? In other words, is she to follow in the foot-steps of the Turkish women or in those of her Japanees sisters?.

The Turkish women of today, as you all know, have all of a sudden been made to adopt European modes of life, whilst the Japanees women have effected a very interesting compromise, which consists of their following their own etiquette in their own homes and in their own society, without permitting themselves to remain ignorant of the etiquette of European countries.

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I can not help again stating that the desire in some of our young girls to copy all the manners and customs of Europeans is an ugly thing. They perhaps do not realise what a great insult to national self-respect that attitude of the mind implies. The manners and customs of a race are the outcome of the environment in which that race has grown, and so it does not necessarily follow that which is right and logical for one people must also be right for all others. In this connection I have had to face strange situations which have brought me great pain. Not so very long ago, I was informed that a certain country-women of mine had felt angry with me for having tried to sneak to her in Hindustani. She was foolish enough to think that I had done so simply because I was under the impression that perhaps she did not know the English language. I think mine is the only country in the world where such a misadventure could have befallen me. It started me thinking, for it made me say to my self; "What will be the future of a people whose women have begun to lose that pride in their own language and that confidence in their own culture without which no people can possess any self-respect?" I can only hope that there are not many others in my community with the mentality of the lady I had the misfortune to meet.

The question to what should be the nature of the culture which should form the basis of the life of our community cannot really be answered till we make up our minds as to the position our women should occupy in our society, and till that is made clear, no definite system of education can be evolved which would be a safe guide for our race on the rocky paths that lie ahead of us.

The connection between the language of a people and their culture is so intimate that it is not possible to despise the one without despising the other. If the world were to judge us from this point of view, and if it were to take into consideration only the outward appearance of the books printed in our language, what a terribly low opinion it would have of our culture?

I can never forget my humiliation once when happening to be in Delhi with a French friend, I undertook to purchase for him a copy of the works of Ghalib. I wandered up and down the streets of Delhi in search of a decent edition of that immortal poet, but failed to find anything better than the cheap yellow

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one printed on a paper with which people in Europe would not even wipe their boots. The look of astonishment on the face of my French friend when I handed to him the book still haunts me. He found it almost impossible to believe that that was the best edition available of the greatest poet of my mother tongue, and that too in his native city?

It was chiefly with the idea of removing this humiliation that some years ago, with the help of friends, I commenced the work of bringing out nicely printed editions of such of our great poets as Mir and Anis; but I was very soon made to realize that whilst my countrymen were ready to spend as much as Rs.7 on trashy novels written in third rate English, they were not prepared to spend even Rs. 5 for artistic editions of the works of their own great writers, what right, I ask you, have we to expect respect from others when we ourselves are not prepared to respect that which is ours?

Is it not a matter of deep humiliation that in spite of the fact that there are seventy millions of us, we have not yet succeeded in bringing out a single properly printed and scientifically arranged dictionary of the language we speak? I dread to think where we should have been today if His Exalted Highness the Nizam had not with great foresight devoted his attention to this matter, and by founding a University with our language as its medium of instruction, done his best to save the cultural inheritance of which we have always been proud, but which wo have never done anything to safeguard.

There is one other honoured name which I must mention in this connection, and it is that of my very dear and deeply respected friend Moulvi Abdul Haq, Secretary of the Anjuman-i-Taraqqi-i-Urdu. If ever a man has deserved well of us it is he. If his modest nature would only allow him to narrate to you even briefly some of the difficulties which only his intense devotion to our language enabled him to overcome, I assure you that you would be as deeply moved as I have been. I have seen him frequently face financial ruin and personal disgrace, simply because those who had definitely promised to help the literary ventures of the Anjuman-i-Tarqqi-i-Urdu had at the last moment broken their promises and forsaken him.

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There are in our country three big institutions today which are working for the Urdu language, namely, the Osmania University, the Anjuman-i-Taraqqi-i-Urdu and in these provinces, the Hindustani Academy. It is high time that some machinery was devised to co-ordinate their efforts and thereby accelerate and improve both the quantity and the quality of the work that is being done. I recommend that this Conference should appoint for this purpose a committee of five gentlemen on whose report action should be taken without any further delay.

It is also incumbent upon us to think of ways and means by which we can provide our people not only with an up-to-date and properly printed dictionary of our language, but also with all those works of our writers which we consider of real cultural worth. Unless we do this, there is very grave danger of our children growing up with the idea that their ancestors were little better than savages, who had nothing of any importance to leave for them.

Be sure that what we know as Muslim culture will entirely disappear from our country and our homes if we do not make our language an efficient vehicle of modern thought. When I visit my friends in Bengal and see what they have done and are doing for the Bengali language, I am filled with the deepest respect for their work. We, on the other hand, alas! are still struggling with the problem of a uniform type in which to print our books. Let us hope that the work which the Nizam's Government is doing in this connection will soon remove this difficulty from our path, and that we too shall thereby be enabled to print books in our language with the same facility with which books are being today printed in all the civilised countries of the world.

Gentlemen, believing as I firmly do that neither the problem of illiteracy in the broadest sense of the term nor that of national education will really be solved until our vernaculars are made the media of instruction, their development is to me a matter of very great concern. I look forward to the happy day when each great language of our land will be represented by a University of its own, for, as I have already stated on a different occasion, "It is only from the rivulets of learning that will flow from such educational springs that there will again be formed that mighty

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river of knowledge which, like the sacred Ganges of our Motherland, will bring fertility to our intellectual life which today, like the desert of Rajputana, lies barren and empty".

Had India been a land with only one language and one culture, the solution of many of the difficulties with which our country as a whole is faced would have been a comparatively easy affairs. But since that is not the case, and since we Mussalmans are confident that, as in the past so in the future, our culture will render great service to our Motherland, we have to see that the rich variety that surrounds us does not reduce the life of our community to a condition of complete chaos.

If, on the other hand, we genuinely feel that as Mussalmans we have really nothing to offer to India, then we have no alternative but that of adopting wholesale the customs and the culture of those that surround us. The preservation of Mussalman ideals of life does not share those ideals. I have always believed, and never more strongly than today, that nothing solid can ever be built in hatred. Moreover, a community that is confident of itself and is sure of the soundness of its own culture is not one that adopts the habit of always quarrelling with its neighbours.

We Indian Mussalmans should openly ackowledge the fact that we have received from Hindu civilisation as much as we have ourselves contributed to it. After all, whether it be in the realm of thought or in that of art, it is the Hindu element in our lives that has made us as a people different from the Mussalmans inhabiting the other countries of the world.

I now come to another problem which awaits solution. Few are we to remove from our community the dreadful stigma of being educationally backward? Without going into the causes that have brought about the present situation, I shall place before you in this connection certain proposals of mine to the formulation of which I have given very earnest thought.

I begin with the axiom that a community that is not prepared to look after itself has no right to expect others to look after it. The absence of harmony in Muslim homes, and the greater disunion in the bigger life of the community as a whole, are the greatest obstacles in the way of the advancement of our people.

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The position today is so deplorable that unless we Mussalmans become united and learn to trust each other, we shall soon sink to a position lower than that of any of the primitive races that inhabit India

As the first step towards co-operation, at least so far as educational matters are concerned, I reconmend that inter-relations should bo established between Mussalman educational institutions of the same grade. To begin with, I would like to see in each province and district of India strong committees consisting of educated Mussulmans formed by the people themselves, whose sole duty it should be to see that Mussalman children in large numbers receive education in the schools open to them within their reach. Those children who do well in the primary schools of the district should have adequate scholarships given to them, if they are poor, to enable them to continue their education if the middle and high school and later on in the universities. The collection of sufficient funds in each district for this purpose ought not to be a difficult task, provided that in each district a few Mussalmans come forward to take on their shoulders this honourable work.

But the whole of this scheme will be doomed to failure if we as a community fail to make the Muslim University in institution where the highest type of education in its different branches can be imparted to those of our selected young men who wish to specialise in the subjects for which they are best fitted. I would thus have picked boys from primary schools sent to middle schools, from middle to high schools, from high schools either to the Muslim University or to such other educational institutions as are considered suitable by the district and provincial committees.

In fact, in my opinion there is no justification for having a University bearing the high-sounding name of Muslim University, if it is not to provide the highest type of education for the highest type of mind of our race; and it is for this reason that I consider that educationally the Muslim position cannot be strengthened if the Muslim University is not strengthened first.

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The educational organisation, which I have very briefly outlined, must be worked out on a scientific basis, and Aligarh, as the most convenient place, must be made the centre from where the whole of this effort should be controlled. The office of the All-India Muslim Educational Conference at Aligarh should be turned into a great bureau, which should keep a very strict watch not only on the general progress of education in the different parts of India, but also through the provincial committees on the work which the district committees discharge in this connection. This bureau should also be able to place at the disposal of all those who desire it the most correct information regarding the educational progress of Mussalman boys and girls in the different districts of our country.

The number of the students which each district committee should support will depend entirely on the amount of money it succeeds in collecting for the purpose. As I desire to see this work placed on a permanent basis, I recommend that a capital fund should be created in each district, and the work not done by means only of subscriptions which experience shows are apt to fluctuate to such an extent that no reliance can be placed on the same sum forthcoming every year for the object in view. It would be far better for us Mussalmans to help one able boy and girl from each district to reach the highest stage of education than to undertake to support three-hundred such boys and girls in each district without being sure of our ability to do so efficiently.

We can no longer continue to manage our affairs in a haphazard manner. What I have just stated is exactly that which I have taken on my humble shoulders to do for the Muslim University, namely that unless adequate funds are forthcoming in a permanent manner I shall not open new Departments whose foundations must otherwise necessarily remain shaky. We must make it a characteristic of our work that whatever we do should be of a permanent nature. It will be obvious to you all that a community that takes today ten steps forward and is compelled tomorrow to go back twenty steps cannot hope to gain for itself either honour or sympathy from any quarter.

If all of you gentlemen accept the method that I have suggested for improving the backward condition of our

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community educationally, I am ready to assure you that we at Aligarh are quite prepared to help you in every way to place the organisation referred to above on a sound basis, provided you agree to support us both morally and financially.

Gentlemen, in a city that has been the birth place of a great civilisation, and whose very dust has been made holy from time immemorial by devotion and service, I cannot conclude my address without appealing most earnestly to the two great communities that inhabit India to put an end to that mutual distrust from which no good can come to any one. Is our country not big enough to allow two cultures, each with rare gifts to offer to flourish side by side. Is the land that has given birth to great religions and philosophies in the past now doomed to become an arena where two groups of humanity are to engage each other in a lengthy war of extinctions?

As a true son of India I cannot but long for the day when from here a new gospel of love and toleration will be preached, so that when the ugly wounds caused by past misunderstandings are healed the sacred name of Kashi should become as dear to the Mussalmans as it is today to their Hindu compatriots.

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THE FORTY-FIFTH MUSLIM EDUCATIONAL CONFERENCE HELD AT MEERUT MARCH 31, 1934

PRESIDENT :NAWAB BAHADUR DR. SIR MOHAMMAD MUZZAMMILULLAH KHAN, KHAN BAHADUR, K.C.I.E. LL.D.

Born, 1865; belonged Sherwani Pathan family that migrated from Afghanistan to India in 16th century ; the family got much distinction during Lodis and Mughals; rendered services to the British in India; ancestors settled down at Bhikampur, District Aligarh; got traditional education at home but picked up English also; the family staunchly supported the Aligarh Movement of Sir Syed ; elected Trustee to M.A.O. College, Aligarh, 1886; Joint Secretary of the College, 1899-1918; rendered valuable services to Muslim education and politics; President of the Muslim Deputation to U.P. Government to submit Muslim grievances with regard to education,1924; Presided U.P. Muslim Educational Conference, Etawah, 1930; signatory to the Muslim Address, presented to Lord Minto by the Simla Deputation, 1906; attended the Inaugural session of the All-India Muslim League at Dacca, 1906; Closely associated with the Muslim League activities; member, U.P. Legislative Council, 1916-19, nominated member Viceroys Council 1926; twice Home Minister, 1930; Fellow Allahabad University, got the titles of Khan Bahadur, Nawab, OBE and K.C.I.E. 1904, 1910, respectively for his services; died, 1938.

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THE PRESIDENTIAL ADDRESS

MY MUSLIM BROTHERS AND REVERED FRIENDS.

You have coferred an honour-a great honour-upon me by asking me to preside at your deliberations; my heart is full of gratitude but I lack words to express my feelings. When I first received the order to preside at this meeting. I consented to obey.

All through my life I have been an humble worker of the Educational Conference; my earnest desire has always been to render services and not to receive them. Moreover, I have, throughout my career, been in the habit of expressing my ideas extempore, on the spur of the moment; today, in obedience to your order, I am compelled to present my views in writing. A man can explain away, repudiate or withdraw his verbal statements. With written statements of opinion this is, unfortunately, not possible. Surrounded with these difficulties, I have no alternative but to throw myself on your mercy and to task forgiveness for my shortcomings.

خیال خاطر احباب چاہئے ہر دم
انیس ٹھیس نہ لگ جائے آب گینوں کو

With this unreserved apology, I venture to place before you, with the greatest sincerity of which I am capable, the painful story of my heart-my last will and testament as it were-the acceptance or rejection of which lies in your hands.

It would be ingratitude if I failed to thank my God for the opportunities. He has given me of rendering, in my own humble, way, the services I could to the cause of my religion and my country. But my services have never been so conspicuous as to entitle me to a position of prominence or to justify my coming forward as a public leader. I have never been inspired by any desire for praise or favour; service, and service alone, has been the aim and purpose of my life. It has been my good fortune, nevertheless, to be present at all important public gatherings during the last fifty years and to take an inconspicuous part in the great things that have been done. On these occasions I have spoken little but I have heard and learnt a good deal. At the age of seven,

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I became a follower of Sir Syed Ahmad Khan. I have remained so ever since.

حلقہ پیر معاہم ز ازل در گوش است
ماہما ندیم کہ بودیم و ہمساں خواہد بود

I have also had the good fortune of working as a colleague of Sir Syed Ahmad Khan's two great successors, Nawab Mohsin-ul Mulk and Nawab Viqar-ul Mulk, and have learnt from them to consider the welfare and progress of my community as the great goal of my efforts and the foundation of my personal happiness. Under these circumstances, I cannot but see with the gteatest pain that while the rest of the world is marching onwards, my own community is lagging behind. Our public gatherings have become insipid and my eyes search in vain for that spirit ot hope and enthusiasm that inspired us in the days of Sir Syed Ahmad Khan.

پہلو بشگافید و بہ پنیدام را
ناچند بگریم نہ چناست و چناں نیست

THE ALIGARH MOVEMENT

Gentlemen, as some of you know very well, I have been connected with the Aligarh movement for about sixty years—a period longer than the life of this Conference. All the stages in the growth of this splendid educational institution, from its small beginnings to its present stature, are present before my eyes ; and today, sitting amongst you, I can see as on a film screen, the late Sir Syed Ahmad Khan and his comrades appear and vanish, leaving their imperishable work—the Aligaih Movement — behind. We have much to learn from this movement, provided we have sufficient discernment and understanding.

Gentlemen, the history of the Aligarh Movement has been described so often that people are tired of it and the younger generation naturally longs for something new. Nevertheless,

داستان عہد گل را از (مزمل) بشنوید
عندلیب آشفتہ تو گفت است ایں افسانہ را

I will contend myself with examining the circumstances which led to the birth of this movement, the work we have done since then, and the work we have to undertake.

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The Aligarh movement was born during the gloomiest period of the history of Islam in India—a period excruciatingly painful, because it seemed to indicate the last chapter of our history. The Mughal empire had really come to an end when Sir Syed Ahmad Khan was born, but the last scion of the great house of Timur was still dragging on his existence in sorrow and disappointment in the Red Palace of Delhi and preparing for his inevitable departure. When Sir Syed Ahmad Khan attained to years of discretion, the last caravan had left and the Red Palace was weeping tears of blood in memory of the unfortunate departed. These unhappy events, which heralded a great change in the history of India, could hardly fail to leave a very deep impression on Sir Syed Ahmad's mind and heart. Then followed the terrible cataclysm of 1857 and Sir Syed saw the misfortunes it brought to his community. Nevertheless, it was a warning and a guide. Such events dishearten the weak-willed and drive them to despair; to the strong, the intelligent and the courageous, on the other hand, they point out the way to better things. It is needless for me to say that Sir Syed Ahmad Khan belonged to the last mentioned group. He pondered over the future of the Musalmans and gradually chalked out the lines which it was advisable for them to pursue. When a new power is established over a country, it naturally brings into existence a new administrative order with its own rules and regulations; it also tries to impart its language, civilisation and culture to the conquered people. At first the British government had no definite programme for the teaching of the English language or the propagation of western science and learning; it contended itself with the patronage of Eastern culture and arranged for the continuance of oriental *madrasahs*. Nevertheless, persons with discernment could see that the government would gradually introduce a new system of education for training Indias for adminstrative service and for enabling them to appreciate its principles of administration. It was impossible to get persons from England to take charge of every post; the administrative officers required had to be selected and trained from among the people of the country, so that the machinery of the government may run economically and Indians may be able to appreciate the value of European culture. Lord Macaulay, as is well known, set forth the new educational policy of the government in a memorable note. Our brother countrymen of other communities, interpreting the signs of the times, began to realize the value of English education. But the Musalmans, partly on account of religious scruples and

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partly owing to the fact that the highest post for which Indians were eligible were given without hesitation to Musalmans trained in eastern learning only, though it unnecessary to pay any attention to the study of English. Sir Syed realised that such a state of affairs could only be temporary-that if the offices of the state were filled by members of the other communities, no place for the Musalmans would be left, and that if they once lagged behind in the race for western education would find it difficult, if not absolutely impossible, to come in line with other communities. Sir Syed was also painfully aware of the fact that the Musalmans were not a community of traders or businessmen, that they were primarily dependent for their livelihood upon the Government, and that the Government having changed, their continued existence would be imperilled unless, by studying the official language, they proved themselves worthy of the new age.

Under these circumstances Sir Syed Ahmad Khan came to the very definite conclusion that the continued existence and the progress of the Muslim community was entirely dependent upon its obtaining western education ; his conviction on this matter was so strong that he never thought it worth while examining any alternative scheme of educational or social reform. He was firmly convinced that the Musalmans should lay aside everything else in order to educate themselves on the lines he had chalked out. And he dedicated his whole life to education and to the education of males only. His educational scheme, unfortunately, drew him into religious discussions, for there was a strong body of Musalmans who were opposed to English education on religious grounds and, consequently, placed every possible obstacle in Sir Syed's way. Sir Syed, therefore, found it necessasy to prove that it was not irreligious to study English; and one question leading to another, there was no end to theological controversy. In his *Tehzib-ul-Akhlaq* and other works, Sir Syed Ahmad Khan has explained his point of view on many religious matters without forgetting his real aim. Some of Sir Syed's closest friends were opposed to his religious notions, but as they had the nobility to appreciate the ideals and devotion to the public cause which inspired the whole of Sir Syed Ahmad Khan's work, they co-operated with him, without hesitation, in the educational and social reforms concerning which he was so keen. I was a school-boy at the time and felt afraid that my religion after lasting for thirteen hundred years would be in grave danger on account of the accute controversy which I saw raging round me. But Sir Syed Ahmad, while engaged in religious controversies on the one hand, was, on the other, engaged in laying the foundation of the educational institution which will always be associated with his name. Though

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his college at the time consisted only of a few walls and huts, he saw clearly — practical visionary that he was—the institution expanding in the womb of the future and becoming the educational centre of the Musalmans of India and the nucleus of western learning in the East.

Gentlemen, as we all know, when Sir Syed Ahmad made up his mind to lay the foundation of his educational institution, he selected Aligarh instead of Delhi. Delhi was his home ; he had in his earlier days seen her in the sun-set of her glory; but now the sun had set, he had no heart to see the ruins of Delhi always before his eyes. This led him to select Aligarh as the centre of his educational activities. At Aligarh and in the neighbouring districts, there was a large number of highly respected Muslim families who, in addition to their wealth, were distinguished for their character and their public spirit. Sir Syed Ahmad Khan obtained from these Muslim families the great assistance he expected and from that time till now they have always given to the Aligarh movement the greatest possible moral and material support. Working for the Aligarh movement has by now become one of their family traditions, which they maintain today as vigorously as they did in the past.

Sixty years have passed since Sir Syed Ahmad Khan launched his educational scheme ; his work was continued and expanded by his friends and successors and the results are now before us. It cannot be denied that the greatest achievement of the Indian Musalmans as a community during the last sixty years is the foundation of the Aligarh College and its development into the Muslim University. In the days of their glory and power, great were the achievements of the Musalmans; nevertheless, in the days of their decline, when their national life was running low and helplessness and despair stared them in the face, such a remarkable achievement is extremely creditable. The monuments of Muslim prosperity are scattered through the length and breadth of this country ; the glory of the Muslim University lies in the fact that it is the greatest achievement of the Musalmans in the days of their decline.

Gentlemen : during the last fifty or sixty years, most men of vigour and intellect whom our community has produced, have

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dedicated their life to the success of the Aligarh movement and our community has never hesitated in making all necessary sacrifice for the purpose.

اجرش دهد خدائے نه کردند یاوری
باآن کساں که ناصر ویاور نداشتند

But the movement is still in full vigour; though much has been done, much abides. Education is a perplexing problem and the complexity its presents from age to age battles the greatest intellect. Even Europe, which seem to have reached the last stage of educational progress, is still busy in the attempt to unravel the rangled skin of educational problems. The problem of Muslim education is much more complex than is generally supposed, for along with our progress in western education, we have to preserve our religrous and social culture. The situation is critical and we must be extremely careful.

بر کفے جام شریعت در کفے سندان عشق
هر هوسنا کے نداندجام و سندان باختن

In my humble opinion, the Musalmans should not ignore the Educational dificulties with which they are faced. Of the efforts made to slove this problem, your Educational Conference is a standing monument.

The Educational Conference.

"Gentlemen, the Educational Conference, which is meeting today, has had the good fortune of welcoming the greatest leaders and scholars of our country, and from here Indian princes, high government officers and eminent politicians have given their messages to the country and the community. From this platform Sir Syed Ahmad's thundering voice awoke the community from its sleep and here also were heard the most eloquent and captivating speeches of Nawab Mohsin-ul Mulk. The measured words of Nawab Viqar-ul Mulk, the magic phrases of Maulvi Nazir Ahmad, Hali's melodious recitation of the threnody of Islam, Shibli Nomani's classical researches into Oriental history — all these have reached the country through the sessions of the Muslim Educational Conference. Every important person of our

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community has graced the platform of this Conference during the last forty eight years; and for many also this platform has been a means of introduction of public life.

نه من زبے عملی در جہاد ملولم وبس
ملالت علماهم زعلم بے عمل است

Gentlemen, this Conference is a memorial of those days when the Musalmans, realizing how low they had fallen, began to lay the foundation of their new educational life and were attempting to concentrate all their scattered powers for the reorganisation of their country and their community. The success obtained by the Educational Conference in this direction cannot be denied; it inspired the majority of the intelligentia of the community to work for a common ideal through cooperative effort. The object of the Conference has been to enable the Musalmans to equip themselves by means of modern education for the demands of the present day, so that they may be able to maintain their political and communal status by entering into every profession and every department of the State. The Conference has also considered its duty to study the educational problems of the Musalman and that culture and tradition with which the self respect of the Musalmans as a community is inseparately bound. Sir Syed had seen the decline of Muslim power in India and was well aware of its reasons. He had no illusions about the possibility of the Musalmans establishing themselves once more as a governing race; he wanted them, consequently, to make the maximum progress possible for a subject race by consolidating its position in administrative departments. Though Sir Syed Ahmad's movement was primarily an educational movement, yet it cannot be denied that a community which succeeds in establishing itself in the offices of the government will not fail to secure a proper political status. In order to attain his object, Sir Syed Ahmad Khan founded this Conference and tried to bring the whole community on one platform; though a considerable number of people from sincere religious convictions were, and always remained, opposed to him, the majority of the community sided with Sir Syed, took him for

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its leader in secular affairs and applauded his remarkable services to the educational progress of the country. In those days, the platform of the Conference was the platform of all the Musalmans; the voice raised here reverberated throughout the country and the people were guided by the Conference in word and deed. Unfortunately, today we search in vain for that unity of thought and action among the Musalmans. There is commotion and enthusiasm; there are newspapers, there are Anjumans; there is every thing except the one thing wanted—a definite aim and ideal accepted by the whole community. I wish to God, history could repeat itself and all the Musalmans brought together once more on the same platform for educational and social reform.

باز ہوائے چمنم آرزوست

I cannot but deeply deplore that owing to the political commotions of the day, the problems of education have been given a secondary place or have been altogther forgotten.

THE EDUCATIONAL PROBLEM OF THE MUSALMANS

Gentlemen, every new work undertaken is inevitably of an experimental nature and it is not possible for us to say till some time has elapsed as to whether the experiment has succeeded or not. As you all know, it is not a new thing for the Musalmans to study the languages and the sciences of other nations; the Musalmans have not only been earnest in acquiring all knowledge they could from others but have even improved and perfected it. What is even more significant, they have given to these borrowed sciences an entirely Muslim colour. Such were our achievements in the days of our glory when our minds were progressive and our hearts were strong, and when the thirst for knowledge and the desire for progress led us in the quest for exploration to the ends of the earth, in those days, we learnt the philosophy and science of Plato and Aristotle but we made their science and philosophy our own, and great scholars amongst us like Rhazes, Farabi, Avicenna and Averroes studied Greek philosophy in a critical spirit, accepting what was true and

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discarding what was false, on the principle "absorb the pure; reject the impure" :هذا صفادع فاكسر So in opposition to Greek philosophy, we built up our scholastic science with a critical acumen that compelled world-admiration. We honoured Aristotle and Palto, but realized that the secrets of the Almighty had not been deposited with them and that the Qaranic verse- وما اوتيتم من العلم الا قليلا applied to them as to all other human beings. To be brief, we assimilated the science of other nations in the days when we were progressive, and we were successful because we improved these sciences and utilized them in serving the cause of our religion. Our greatest religious and secular achievement is this that through the sciences of the Greeks we succeeded in establishing the truth and the correctness of our faith. No other nation has such an achievement to its credit.

In modern India, we are trying, as a subject race, the experiment of basing our educational life on western sciences. We have pursued this path blindly for sixty years. It is now time to halt, to take stock of our experience, and to re-examine our educational programme, in the light of the cataclysma changes which have affected the educational ideals and the political aspirations of humanity during the last sixty years.

When in the last half of the 19th century, the Musalmans, at the suggestion of Sir Syed Ahmad Khan, began to turn their attention to English education, their hearts were naturally filled with hope ; it was thought that the acquisition of modern education would herald a new chapter of glory in the history of the Indian Musalmans, that their economic and social status would be rapidly elevated and that they would re-establish their old position by entering the service of the State. All these hopes, unfortunately, have not only led to disappointment, but our condition has actually become worse. We have lost more than we have gained by modern education.

Is it not a fact that in the quest for modern education we have not only sacrificed our health and wealth, but also that Oriental culture and civilization and the spiritual values of Islam without which our existence as a respected and self-respecting nation was not possible? And what have we got in return? A few degrees, the market value of which is well-known and needs no

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comment. And with these degrees— like the bubbles of foam in our hands—we are wandering in search of livelihood from door to door and meet with a blank refusal everywhere. And these disappointments face us at that stage of life when the early hopes of youths are dimmed and our slackening energies leave us little strength so try our luck in a new field. Not only are the lives of thousands of our young men ruined by these disappointments, but very often despair drives them into revolt against the existing order of society and converts them into revolutionaries. The existence of unemployed youths, in other words, is a grave menace to the peace and prosperity of the country. If things continue in this fashion there can be no hope for salvation. You cannot tell a disappointed man that education is not a means for obtaining livelihood or that knowledge must be acquired for its own sake, especially since both the teacher and the pupils have only considered education a means to an end—the end being the attainment of livelihood.

Fortunately in present years, ever since the Great War, the leaders of our country have fully realized that unless our present educational system is radically overhauled, the economic and political condition of the country will become much worse; the number of unemployed youths will keep on increasing and the whole country will be plunged into disaster. An able and experienced president of your Conference, Sir Shaikh Abdul Qadir, declared in 1927, "If the number of your students, as is likely, keeps on increasing and you do not reform or alter your system of education, there will be lacs and lacs of educated people without an employment—a future which no country can afford to regard with equanimity. The time has come when we cannot rest content with the traditional instruction in the three "R"s. The curricula of our schools should be changed in such a way as to train young boys for finding a means of livelihood for themselves without having to depend upon government service."

Similarly, the President of the Conference at Rohtak in 1931 declared : "Keeping in view our condition in India, it is our duty to inaugurate a system of education which may help our young men to earn their livelihood". And the President, on the basis of his own experience, stated further that whilst many young men who had appeared as candidates before the selection committee

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of the Public Services Commission had very good degrees and diplomas from Indian as well as English universities, nevertheless, they were prepared almost to a man to accept a post of Rs. 75 to Rs. 100 a month. My own personal experience is even more unfortunate. A Muslim M. A. once applied to me stating that he was prepared to work on Rs. 15 a month plus food.

Apart from the statements mentioned above the defects of the present educational system and the unemployment to which it inevitably leads, have been commented upon in the Convocation address of almost every Indian university with a view to focussing the attention of government upon this unhappy state of affairs. Admittedly it is the duty of government to consider the suggestions and to effect reforms with the help of experts so that the present system of education may be more in consonance with the needs of the country. But the policy of government will obviously be of a general character; it cannot and should not be controlled by the peculiar and specific difficulties with which a community or group is faced. An attitude of inertia, expecting the government to do everything we need, would conflict with wisdom and self-respect. The country and the community have claims upon us and we should ourselves exert to remove the defects of the present system of education. Our education should be so modelled as to produce excellence of chacacter, self-help, truthfulness, and piety, representing a perfect synthesis of Islamic and national patriotism.

AGRICULTURAL EDUCATION

Gentlemen, it is neither necessary nor possible for me within the compass of a brief presidential address to lay down a detailed scheme of agricultural education. I will, therefore, content myself with a few observation. It is my earnest wish, now that the doors of service are almost closed to the majority of applicants, that the young men of our country should seek some independent means of livelihood; and the normal, natural, and healthy course would be to take to agriculture.

India is at present an agricultural country and the cultivation of the soil is the occupation of the majority of our countrymen Unfortunately, however, Indian agriculture is entirely in the hands of uneducated people who are unable to

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break the fetters of tradition. But in Europe where the teaching of agriculture is conducted scientifically and systematically, great progress has been recorded. Experiments in fruit culture have resulted in better processes for the cultivation of fruit and corn. The soil has been enriched by careful manuring and machinery has supplanted manual labour for breaking soil and reaping the harvest. India is still full of fallow lands and for reclaiming them only the colonist's zeal is necessary. Similary with the fruit industry, our fruits can be preserved, tinned and exported. Here, in fact, is an immense scope for the young men of our country, if only they will act with determination and energy. The list can be further multiplied; cattle breeding and in-breeding, dairy farming, the manufacture of condensed milk—all these industries can be developed here as they have been developed in Europe, and their development will not leave our young men entirely dependent upon Government service. The field is vast and unexplored.

There are many Bohras and Marwaris who come to our part of the country for business and in course of time they accumulate profits, purchase lands and become zemindars. But the hereditary zemindars, instead of applying themselves to the land, are lured by the fascination of obtaining a degree in arts or law so that eventually they graduate as pleaders or barristers whose properties have been mortgaged at a very high interest to sustain their briefless practice. Curiously even when young men of the zemindar class obtain agricultural education, they can think of nothing but service in the Agriculture Department and their parents exhaust all the influence they possess to secure their sons suitable posts. It never occurs to them that their hereditary profession is a thing worth attending to. I am sure you will be able to recollect many instances in which zemindars of the old type accustomed to simple life have succeeded not only in preserving but also in enlarging their estates ; but when these estates fall into the hands of the educated younger generation, they are often sacrificed at the altar of luxury and fashion. There are many cases also in which parents have sold their properties in order to secure for their sons the doubtful benefits of modern education.

This is a gloomy state of affairs. I appeal to all young men and still more to their parents to take warning from these unhappy experiences and change their ways. Thousands of zemindaris,

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which the ancestors of the present Musalmans, in the days of their prosperity, had acquired through industry, thrift and the sweat of their brows, have slipped out of the hands of Musalmans during the last fifty years. It is obvious that the loss of these zemindaris inevitably tells upon our status as a community and leaves us in a weaker position. The matter deserves consideration. We should at least try to retain what we have, for the land which has once passed into the hands of others is not likely to be recovered by our descendants again. A thriftless land lord not only injures himself but also the status of his community in India. I need not say more upon this subject.

TECHNOLOGICAL EDUCATION

After agriculture, technological education, that is education in arts and crafts, is the most urgent need of the Musalmans, for this education is the foundation of industry. Of the importance of industry in national life, it is unnecessary for me to speak: everyone knows that the political importance of Europe, America and Japan is entirely due to their trade, industry and commerce. Even the small countries of Europe have ceased to be small through their industry and commerce, while India, with its unlimited resources, is rich only in its increasing poverty. There was a time when Indian artisans were known throughout the world and the products of their cunning hands could not be rivalled by other countries. Owing to various causes which we cannot stop to examine, the Industry of India declined and large numbers of craftsmen, the majority of whom were Musalmans, were thrown out of employment. Patriotism demands that we should revive these arts and, at the same time, secure for them all the benefits of machinery. This is an age of mechanical industry and if you wish to progress economically machines cannot be disregarded. But curiously whilst we clamour uproariously that Europe and Japan are draining our country of all its wealth, we make no effort whatever to produce in our country those manufactured goods without which we cannot become economically independent.

Gentlemen, under the present circumstances, there are only two alternatives possible. We must either discard all manufactured goods which are the paraphernalia of modern civilization and revert to our simple civilization of two hundred years ago when

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these articles of luxury did not exist; or if this is impracticable, as I am sure it is, we must industrialize the country and make modern machinery produce the articles we require in our own country. Supply waits on demand. So long as there is a demand in this country for manufactured articles, such articles will be imported ; if you do not wish them to be imported, arrange for their production in the country. Unfortunate is the country which cannot produce the commodities it requires and seeks in imports the corrective to its economic insufficiency.

I have referred to arts and industry because technology is a regular department of education and the Musalmans as a community need it more than any other section of the Indian people. I have stated my views very briefly because in accordance with the resolution passed last year, the Conference has prepared a report on the economic condition of the Musalmans and the ways and means of removing their poverty. A brief summary of this report has been given in the Conference Gazette. The report itself will be placed before you for consideration and I will request all gentleman interested in the matter to suspend judgement till the publication of the report.

PRIMARY, SECONDARY AND UNIVERSITY EDUCATION

Gentlemen, next to agriculture and technology, it is our duty to concentrate our efforts on primary and secondary education. The mere existence of a few educated men does not make a community civilized ; nor is progress possible. So long as the masses are immersed in ignorance and fanaticism. Today, even in the cities of India, the illiterates constitute an overwhelming majority ; the condition of the rural areas is appalling ; and with the snail's rate of present progress it will be centuries before the Indians are a literate people. We cannot obviously rest content with such a state of affairs. If we have the missionary zeal we can, in the course of a decade, place the benefits of primary education within reach of all the members of our community. The reforms likely to be inaugurated in the system of government in the immediate future will be most beneficial to the community which has the largest number of educated persons. The example of Russia is before us ; in accordance with the thorough going scheme and by restless efforts the Russians have educated the mass of the people within a few years only.

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Next to primary education, we should turn our attention to secondary education, and after the secondary stage is over, we should train our students in agriculture, technology, engineering, medicine and other useful professions, so that they may be able to earn their livelihood without the certain torture of the uncertainty of employment.

A good deal has been said about every aspect of higher education from the time of Sir Syed till today. Repetition is unnecessary. The objects with which Muslim education was started and its results are before us today, and keeping these results in view, I am of opinion that only those students who can conveniently afford higher education should pursue it, with the further proviso that such education should be reserved for students who are mentally and physically fit. To enrol students indiscriminately for higher education is a grievous injury both to the students and the community, for though perseverance may convert an old failure into a success in the third division, the market value of such a success, when persons better qualified are unemployed, is actually zero. It is unfortunate that amongst us students are enrolled into professions without any consideration of their aptitude. Many parents, for example, desire that their sons should be vakils, regardless of the fact that they have no aptitude for law, no power of speech and none of those peculiar qualities which a lawyer needs. Such students, inevitably, fail again and again in their examinations and even if they pass by cramming their text books, they get no briefs and like other young men, they either try to get whatever post, great or small, falls to their lot or join the swelling ranks of the unemployed. What an infinite amount of trouble can be avoided if the aptitude of students is first tested by the parents or guardians. Higher education, in short, is meant for the select few, not the multitude, and it is disastrous to act on the principle that any man may enter any profession irrespective of his personal limitations.

Gentlemen, the Musalmans of India have been trying to obtain modern education for over half a century and during this period all the standards of learning and culture have been before them. Nevertheless, our community has not yet produced a group of scholars with international fame though among our fellow-

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countrymen of other communities there is a large number of scholars whose remarkable achievements are to be interpreted as a contribution to world thought. Our backwardness in this respect arises partly from our poverty which inhibits the mental peace requisite for learning. Many young men who in their student career have done, remarkably well in mathematics or science, take to service after their education is complete and are so absorbed in their administrative work as to lose touch with their subject altogether. It is deeply to be regretted that after fifty years of continued educational effort we should not have produced a single group of men inspired exclusively by academic ideals. This defect can be partly remedied by the establishment of fellowships. The need for these fellowships has been repeatedly acknowledged, but nothing practical has been done. Students who show aptitude for any special subject should be given a research scholarship for two or three years, so that after the expiry of this period, they may, as authors or teachers, become an intellectual asset to their country. For the promotion of high thinking at least plain living must be guaranteed and for the production of sound scholarship a substantial fellowship is imperative.

FEMALE EDUCATION

The education of women is not from the religious or moral point of view a matter of controversy. The duty of acquiring knowledge has been enjoined by Islam on men and women alike and Musalmans from the earliest time have acted on this principle. Everyone knows that a literate and well educated woman not only looks after her children with care but is a blessing for the home and a source of consolation and strength to her husband. Female education *per se* is therefore impeccable. The only difference of opinion is with regard to the quality and extent of this education. Were the duties and needs of men and women identical it would not be necessary to have a different programme of education for each sex. But this is not the case and, therefore, we have to provide for women a special education suited to the duties they have to perform in their lives. It would be a tragedy if we fail to do so and the results would be disastrous.

Whatever the leading lights of younger generation may think of the duties and responsibilities of women it is clear that throughout the ages gone by the primary duty of woman has

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been to help man by looking after the home, for the home also is like a little kingdom. This leads to a division of duties between the two sexes which relieves men from the cares and worries of domestic life, so that they also, on their part, can concentrate their energies on their proper work and enjoy the amenities of family life after the worry of the day is over. A wife's duty, therefore, is to be the ruler, or rather the queen, of her household; it is not desirable for her to interfere unnecessarily in the special duties and affairs of men. The rising generation may, or may not, agree to this traditional division of duties between the two sexes, but please remember that so long as the human race has to be continued, women will have to be mothers, and whether domestic economy is placed in the hands of men or of women, it will not be possible for women to get rid of the peculiar duty assigned by nature to women —the continuation of the human race and the up-bringing of children. This makes it necessary for us to provide for women an education calculated to help them in their duties in life. The object of education as I understand it, is to create in human beings an appreciation of their proper duties in life leading to the maximum output of work both in quality and quantity. The education of women, consequently, must be calculated to train them in their duties.

Purdah is not a hindrance to education. And the degree of strictness with which *purdah* is to be observed is essentially the concern of the theologian not the educationist. Personally I am strongly in favour of exclusive educational institutions for women, which can impart to women that modesty and reserve which ought to be an integral part of their education. The most significant feature of Islamic culture is its moderation, and Islam neither justifies the imprisonment of women within the four walls of the house nor sanctions the free and unreserved association of the two sexes. Even if *purdah* is discarded feminine modesty is imperative but if the *purdah* system is continued it should not be interpreted as a form of imprisonment.

من نگویم که این مکن آن کن
مصلحت بین و کار آسان کن

MEDIUM OF INSTRUCTION

Gentlemen, it is an unfortunate feature of our educational system that in all arts and sciences education is imparted

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exclusively through the medium of a foreign langugae ; this puts an unnecessary strain on the minds of the pupils and leads to no end of trouble. Alone among the countries of the world, India has a foreign language which is treated as if it was the mother-tongue of the people while the indigenous languages of the country are relegated to a secondary and unimportant position.

Learning and science are not the monopoly of any particular language. Witness, for example, the countries of Europe each one of which has its own national language as its medium of instruction. It has been said that Indian languages are useless for learning and education. But may I ask what is it that makes a language a fit vehicle for human science and thought ? The great languages of today which are considered to be the repositories of human knowledge have reached their present growth, slowly, gradually, by the accumulation of technical terms and the chaining of words to ideas.

It is a matter of self-congratulation that the establishment and the successful working of the Osmania University, where all subjects are taught in the Urdu language, has supplied a practical refutation of the charge made against vernacular languages ; for the students of the Osmania University are not inferior in ability to those of any other University in India. In 1917, Sir Mohammad Akbar Hydari, Nawab Hydar Nawaz Jung Bahadur, while presiding at the Calcutta session of the Educational Conference referred to the" new and novel experiment" of using Urdu as a medium of instruction. No doubt the experiment was new at that time, but seventeen years have passed since then and a very responsible officer, the Political Minister of the Nizam's government, Nawab Mahdi Yar Jung, declared in his convocation address last February; "The staff of the Osmania University has proved by its intelligence and sagacity that an indigenous language can satisfy all the educational requirements of modern times and that it can easily develop the terminology required by modern sciences." After reviewing the successful work of the various departments of the University, the learned Minister proceeded to observe, "In short, the Hindustani language has been compelled to satisfy the requirements of every science and arts subject and it has everywhere proved a successful medium for education. The

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success of this experiment has infused a new spirit of self reliance in the minds of the younger generation and taught them to be proud of their mother-tongue."

Though the Osmania University has proved that Urdu can be used as a medium of instruction, it would nevertheless, be an error to establish a complete parallelism between the Hyderabad State and British India. In Hyderabad, the government is the patron and guardian of the indigenous languages, while the Government of India naturally cannot assume the responsibilities of using one of the many indigenous languages of the country as the medium of instruction to the exclusion of English. Fortunately, however, the Hindu University has now begun the experiment of using Hindi as the medium of instruction for many subjects; and if this experiment also succeeds, we should accord to our own vernacular a similar status.

دریں دریائے بے پایاں درین طوفان موج افزادل
أفگندیم بسم الله مجریها و مرساها

There is no reason why education in the other universities of India, specially in the Muslim University, should not be imparted through the vernacular. Such a change would facilitate and perfect education and the whole country is sure to welcome it.

EDUCATION AND CHARACTER BUILDING

Gentlemen, it is my earnest conviction that no education can be considered successful unless it conduces to the proper development of morality and character. Education is not the name of a few superficial forms and customs; there ought to be a real difference between the habit, thought and impulse of a literate and an illiterate man. Character-building, in my opinion, is more important than education because it has a deeper effect on the prosperity and progress of the human race. It is not necessary for me to labour the point. The pre-eminence of the Musalmans in the past was not due to their science or learning or political power; it was the determination, strength, high resolve and firmness, infused by the great spiritual teacher, may our souls be his sacrifice, which led the Musalmans to success alike in the field of literature and politics. So long as they retained these admirable moral qualities, they retained their power and their greatness. But when

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they forgot the lessons of the great teacher and became the victims of moral disease, gone was the halo of glory. Character and morality have so many aspects that, for want of space, I will confine myself only to a few observations.

Man is man by virtue of his moral qualities. If our education had taken cognizance of the development of character, we should not have imitated Europe blindly and disregarded our national traditions.

The study of English does not postulate the effacement of individuality; Musalmans must progress without ceasing to be Musalmans; otherwise education is a misnomer and progress but the symbol of decline.

May I make my meaning clear? I am not opposed to European education or to the cultured civilization and the customs of Europe. But countries differ in their circumstances

In the cold frost-bitten countries of Europe, fire-places and warm houses are necessary and a room is considered to be comfortable if it is nice and warm. In our country, *khas tattis* and *pankhas* are needed instead, and a good house is that which is cool and pleasant. It is obvious that every country requires a different set of customs and, consequently, every nation endowed with self-respect strives to maintain its language, its literature, its civilization and its traditions. All European nations act on this principle. An Englishman, for example, is an Englishman everywhere— in North and East and West and South. He keeps to his national chess and his national habits wherever he goes, in the burning sands of Africa, in the storms of the Atlantic, in the icebergs of the Antarctic Zone and in the utmost heights of the stratosphere. Wherever he goes, he carries the memory of his home, sweet home, with him and it is to his mother-land that his heart always turns with enthusiasm and joy. Our outlook, on the other hand, is entirely different; we are afraid of our country and of our national customs. انا لله و انا اليه راجعون

The greatness of the Musalmans in the past and their splendid achievements need no comment. The history of Islam is a very important part of the history of mankind and all modern countries consider it worthy of investigation and study. There

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are innumerable professors in Europe busy in studying the history and sciences of the Musalmans and Arabic and Persian books written in various Islamic countries are collected with great difficulty and then edited and published. Islamic literature, in short, is considered so important at the present day that scholars with international fame are devoting their attention to it. But we on our part have forgotten our history and our national traditions, and are ignorant even of the researches made in Europe concerning our past.

عالم همه افسانهٔ ما دارد و ما هیچ

We look upon with contempt at every thing that belongs to us and consider it below our dignity to speak or correspond in our mother-tongue. The nation which we aspire to follow is, as I have, already observed, so firm in the maintenance of its national life and traditions that even when thousands of miles away from his birthplace an Englishman insists on maintaining his language, civilization and the customs and conventions of his country. So far as I can see, these moral weaknesses owing to which we are losing our individuality as a nation, are due to the defects of the present system of education and training. Our schools and colleges confine themselves entirely to the teaching of books so that examinations may be passed and when the examination is over, the student is expected to forget all that he has learnt. The wider aspect of the reaction of our moral and mental improvement upon the nation is totally disregarded.

Modern education has removed the importance of the teacher and, consequently, also that healthy moral influence which the individuality of the teacher alone can exercise. The teacher of today is a paid employee of a school or college and there has ceased to be any spiritual bond between the teacher and his pupils. A student today is not referred to as the pupil of a particular teacher but as the member of a particular college or educational institution; no one seems concerned to enquire as to who has taught him and the way in which he has been taught. In our oriental system, on the other hand, the teacher had a peculiar dignity and status; he was not only the intellectual but also the moral guide of his pupil ; the character and moral progress of his pupils was one of his primary functions. To be brief, in the course

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of a long period of training and instruction, the teacher had an opportunity of moulding the character of the pupil on proper lines and the pupil carried through life the impress of the teacher's mind. The teacher was not only the intellectual guide of his pupil, he was something more, a father or to speak more accurately, the *Pir* or spiritual guide of his disciples. He loved his pupils as parents love their children while his pupils regarded him as a source of their spiritual salvation. The public esteem which a student commanded under our old system depended upon the status of his teacher; if he happened to be the disciple of a well known *Imam* or - scholar, the public expected, and not without good reasons that he would continue and improve upon his teacher's traditions. Our old system, so long as it continued, insisted upon the character-building of the students.

Nowadays the students have little or no respect for the teacher; while the teacher on his part confines himself to ordinary lectures and superficial intellectual training imparted in the class-room. The character-building of the students, apparently, is not considered to be one of his duties. Further, the pupils seldom have the opportunity of meeting their teachers outside the class-room or of being influenced by him. So long as the present conditions of instruction continue, there can be no hope that character-building will be considered an integral part of a young man's education. So far as the Musalmans are concerned the present system needs to be carefully revised, in fact thoroughly overhauled; and no useful results can be expected unless some radical changes are made.

Gentlemen, there are so many topics worth discussing and one idea leads to another, but as the poet says

شب آخر گشته و أفسانه میخیزن

There is, however, one other defect of modern education to which I feel it necessary to draw your attention–a defect which is calculated to ruin whatever virtues the educational system of today may possess. I am referring to the spend thrift habits of the younger educated generation which are primarily the result of their adopting European modes of life. Modern education is very

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expensive; it is only by cutting down their other expenses and by stern self-denial that most parents manage to educate their children; even after their education is over, the boys remain unemployed. If in addition to all these defects, an educated but unemployed young man becomes a votary to fashion the difficulties of the parents are increased beyond endurance. Even those young men who succeed in finding service are faced with grave financial difficulties owing to the demands fashion and modern etiquette impose upon them. Extravagance is a bad habit; and whatever a thriftless man's salary, he will always be involved in debt. It is pathetic to find parents with considerable income reduced by their extravagance to such desperate circumstances that they can neither provide adequate education for their children nor leave any pecuniary reserves for their offspring. It is useless to expect that such families will be able to render any service to their country or their community. If the boys when still young, are trained in habits of industry, thrift and self-denial, and their parents and teachers take the trouble of setting them an example, I am sure many young men will be saved from ruin. I will with your kind permission venture to quote a verse which I once composed on the extravagant habits of the Musalmans.

مسلم و اسراف هردو لازم و ملزوم هست
هر که مسرف هست اندر این زمانه شوم هست

برکت اسرف بین در خانه أعیان قوم
خانه ویران است دوروے آشیان بوم هست

The Jama-i-Millia–

The Jama-i-Millia Gentlemen, undoubtedly there are defects in the modern system of education, but they cannot be removed without government co-operation, for co-operation with government is as vital for us as the soul is to the body. Not only in education but in every movement for progress, government help, peace, stability, law and order are *sine qua non*. A section of our countrymen, however, too impatient to wait for reforms for an indeterminate period, were easily influenced by the doctrine of "Free Education"—that is the establishment of an educational system entirely free from government interference and embodying

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the synthesis of higher western education with religious instruction and Oriental culture. This ideal was realized in a National University, called the Jama-i-Millia Islamia, which was formerly located at Aligarh but has since been shifted to Delhi. This educational institution was born politically as a result of the non-co-operation movement; so that originally it was partly a political and partly an educational body, but later on, with change of circumstances and enrichment of experience, the directors converted the Jama-i-Millia Islamia exclusively into an educational institution. I am of opinion that those who are not desirous of becoming government employees should try to benefit by this institution. For whatever educational experiments are tried in the country, they must eventually yield some useful result which will facilitate the task of the public and the government in modernizing the existing system of education. I consider the Jama-i-Islamia, therefore, as a happy educational experiment.

ARABIC EDUCATION

Gentlemen, it is the primary duty of every community not only to preserve its religious language and learning, but also to make all possible improvements by investigation and research and by the provision of proper Educational institutions, Arabic is the religious language of the Musalmans; in fact, we may even consider it our national language, for all classical works of the Musalmans in the days of their glory—have been written in Arabic. Further, Arabic not only enjoys a high status among the classics but is still a living and a growing langauge. In all Muslim committees, therefore, a number of scholars have to dedicate their lives to the study of Arabic langauge and literature. We should congratulate ourselves on the fact that institutions devoted to the study of Arabic still continue amongst us in full vigour. It is unfortunate, however, that most of these madrasahs are financially in a very weak position and live hand to mouth for want of capital funds. Amongst the Arabic madrasahs of northern India, the madrasah of Deoband has established a great reputation for itself by its long tradition and its excellent religious training. Students who qualify from this institution generally devote their lives to the teaching of religious sciences. The Deoband madrasah is performing service to our religion, the value of which cannot be denied, but there is scope for improvement. If students trained at this institution are given an opportunity of becoming acquainted with modern ideas and the

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religious dogmas of other people, I am sure they will be able to perform their duties even more efficiently. Since there is a large number of Arabic *madrasahs*, I should be forgiven if I am unable to mention them all by name. Nevertheless, it would be a sin if I fail to refer to the excellent work of the old *Madrasah* of Farangi Mahal, Lucknow, and the Madrasa-i-Mazahirululum of Saharanpur. But as I have said before, most Arabic *madrasahs* are faced with grave financial difficulties, and it is the duty of all well-to-do Musalmans to tender the utmost help they can to these pious institutions.

Another famous Arabic institution is the Nadwat-ul Ulama of Lucknow, which owing to its undeniable merits has obtained a reputation in countries outside India. The establishment of the Nadwat-ul Ulama was due to a movement of reform in the last quarter of the last century led by some of our distinguished scholars, who combined piety and religious learning with an intimate knowledge of modern thought. The old syllabus was modified to suit present day requirements, and an educational institution was established in order to impart education in accordance with the reformed curriculum. The Nadwat-ul Ulama has by now produced a venerable group of scholars who, keeping the ideas and requirements of the present generation in view, are rendering the highest possible service to the cause of religion and learning. It is obvious that no movement can succeed without money, and the Nadwat-ul Ulma has not obtained from the Musalmans the financial support it deserved. But it has preserved in spite of all difficulties. Scholars produced by, or associated with the Nadwat-ul-Ulama have in turn rendered a remarkable service by organising an academy, the *Dar-ul Musannifin*, which has enriched Urdu literature with standard works on Islamic history, philosophy and science. The works of European savants are studied and appreciated by the *Dar-ul Musannifin* scholars ; but they consider it their duty to undertake fresh investigations instead of accepting blindly all that foreigners say about religious history and culture. The publications of the *Darul Musannifin* have won universal admiration owing to their merit and scholarship. To take one of its works only — the *Sirat-un-Nabi;* I can say without hesitation that a book of such merit whether from the point of view of scholarship and research, or beauty of expression and purity of language, not to mention excellence of calligraphy and the quality of paper, has seldom been produced in

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Urdu language. For a study of the *Sirat-un-Nabi* refreshes the heart of every Musalman and con-firms him in his faith.

Though scholars produced by the Nadwat-ul-Ulma are not yet as numerous as could be wished, nevertheless, they have entered every department of our national life and are working with courage and zeal. I am sure they will, in the near future, render remarkable religious service not only to India but also to other Islamic countries. The work of the *Al-Maarif*, the well known monthly journal of the *Dar-ul-Musannifin*, is deeply appreciated by all educated Muslims.

THE EDUCATIONAL CONFERENCE

Gentlemen, I would now like to say, a few words about the Muslim Educational Conference, the annual session of which you have graced with your presence today. Our critics sometimes declare that the Educational Conference has fulfilled the work for which it was instituted and that its continued existence is no longer necessary. This sort of complaint, as we know, is made against many institutions. The English House of Lords, for example, has often been criticised as a superfluous luxury, but it has, nevertheless, existed for centuries and will probably continue to exist. A similar complaint has been made about the Indian Council of State, but so far as one can see, the new constitution will not only preserve the Council of State but also raise its status. The majority of the people, however, consider the Conference a necessary and a useful institution. Every man has of course his own point of view about the affairs of the world. Thus some people are strongly of opinion that English education should be immediately stopped. Others consider the Muslim University to be superfluous; communal institutions they say break up the life of the nation, and as schools and colleges are provided by the Government for all communities, there is no reason why a particular community should insist upon having special institutions of its own. Nevertheless, the Muslim University has, through divine favour, continued to prosper, and will I hope to God, prosper for centuries to come. The progress of the Muslim University has been due primarily to the fact that there is a large number of persons in the country who consider it not only desirable but absolutely necessary.

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Even in the time of Sir Syed Ahmad Khan, the Muslim Educational Conference was considered by some to be a useless institution. It owes its importance principally to the steady enthusiasm of my late friend, Sahibzada Aftab Ahmad Khan Sahib, whose creative energy is responsible for the wonderful building of the central office. The regular income of the Conference increased; its sphere of work was expanded; and it undertook a variety of useful enterprises. And all this in spite of adverse criticism.

Gentlemen, we have not yet succeeded in educating all the Musalmans or in solving the educational difficulties with which we are faced. In fact, as I have already explained, the problem of education is becoming more and more complex and we are at present only taking the first step in the direction of reform. How, then, can it be said that the Educational Conference has fulfilled its mission and is no longer necessary ?

Some idea of the educational difficulties which our Muslim co-religionists have to face in the various provinces of India can be obtained from the resolutions which are placed before the provincial sessions of the Conference. After the sessions are over the Conference has to approach Provincial Governments about the matter. Such work obviously can only be undertaken by an organization like the Educational Conference and not by scattered individuals. In my humble opinion, so long as the present system of education prevails in India, the services of the Educational Conference cannot be dispensed with. Even if the Conference had nothing else to do the mere collection of so many Musalmans on a single platform every year is a useful service. Our *Shariat* insists on the gathering of Musalmans together at the five compulsory prayers, and at *Juma, Id and Haj* because there is a great virute in the congregation of the faithful. Before the institution of the Conference, there was no single platform where Musalmans of various provinces, and of different parties, could meet together for purely educational aims or discuss the educational problems of the country. Many persons who, owing to their pre-occupations, would never have met one another have been brought into contact by the Educational Conference. For the progress of the community these contacts are extremely useful. So much about the social aspect of the Conference. It has also rendered significant

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educational, moral, literary and academic service to the country during the last fifty years, and the records of this service are contained in its report. I have gentlemen, with my own eyes, seen the foundation of this Conference, and its gradual development up to its present stature; 1 am fully aware of the services it has rendered, for I have taken part in the early deliberations of this Conference. As Joint Secretary of the Trustees of the Mohammadan College, later on as President of the Trustees and also as Vice-Chancellor of the Muslim University, in which capacity I was the President of Standing Committee of the Conference I have naturally become acquainted with all the details of its work. My conviction about the utility of the Conference is consequently based upon intimate personal knowledge and not on mere theory.

یارب کجاست محرم رازے کہ یک زباں
دل شرح آن دھد کہ چہ دید و چہا شنید

Gentlemen, the Conference has carried on a propaganda in favour of education not only in India but also in Burma. Muslim educational institutions and boarding houses have been established in various parts of the country owing to the efforts of this Conference ; and it also took a valuable and prominent part in establishing the Muslim University. The Muslim University scheme, as many here present will remember, was first launched from the platform of this Conference; and when the idea began to take a practical shape, the Conference directed all its staff and agents to work for the scheme. Further thousands of pamphlets on various educational problems have been printed and distributed by the Conference in every part of the country.

The Conference has spent a lac of rupees in scholarships and there are hundreds of well-to-do men in this country who owe their education to its generosity. The Conference is still engaged on this work and five thousand rupees are given in subsidies to *Maktabs* and *Madrasahs* and in scholarships to deserving students. Every attempt is made, through its annual session, to focus the attention of the public on the educational problems of the Musalmans. We consider it our duty, at the same time, to give all assistance we can to the Muslim educational institutions of the city where the annual session is held. A useful

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educational Journal, the *Conference Gazette,* is published by the central office, and valuable contributions to Urdu literature have also been made under the auspices of the Conference. There are a number of other services which the Conference has rendered, but I leave them to be recorded by its future historian.

Gentlemen, please do not forget that the Educational Conference is one of our oldest institutions ; it has a unique claim upon us because it was founded by Sir Syed Ahmad Khan, and many of our national traditions are bound up with it. It is our duty, therefore, to make this Conference a success; so that the Conference, in its turn, may be able to render greater service to our community. There is no institution in this world which cannot be improved, and 1 will not pretend that the Educational Conference is an exception to the general rule. But the ways and means of improving it are a matter of controversy. My personal experience always has been, that while institutions can be improved and perfected by friendly suggestions, hostile criticism and opposition not only make reforms impossible but lead to disaster. A word to the wise is enough.

Gentlemen, it is our duty to thank all educational institutions which are doing useful service to the community and the country. I must not, in this connection, forget to mention the Islamia School, Etawah, in my last will and testament. It will be difficult to find an institution which has so quietly and so efficiently served to educate the sons of poor Musalmans. It is my earnest and humble prayer that its old and venerable founder, the selfless and patriotic Maulana Bashiruddin Sahib, may be granted many days of life, so that he may, with his own eyes, see it develop to its fullest stature, and may be able to establish a proper system of religious education in the institution. It is our duty to do all we can to support the Etawah School.

History often repeats itself. It would not be unbecoming if I recall the scheme put forward by Maulvi Haji Mohammad Samiullah Khan Sahib as an alternative to the foundation of the Aligarh College, namely a system of extensive scholarships to deserving Muslim students. Apart from the Muslim University, we should attempt to provide scholarships for poor but brilliant Muslim students at other schools and colleges. I would, in this

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connection, like to draw your, attention to the Muslim Students Helping Society of this city. This Society is performing a very necessary and useful function, and is entitled to the help of all Musalmans. Nor must I forget the Islamia Boarding House of Allahabad, founded by the late Maulvi Mohammad Samiullah Khan Sahib, in accordance with his own principles, which is also worthy of your assistance and support.

The Educational needs of the Musalmans of the United Provinces

Gentlemen, a deputation of the leading Musalmans of the United Provinces waited upon my esteemed personal friend, the Honourable Minister of Education, last February and explained, to him the difficulties which the Musalmans of this province have to face in Educational matters. It is our duty to convey our grateful thanks to the Honourable Mr. Srivastava, the Minister of Education, and to the Honourable Mr. Mackenzie, the Director of Public Instruction, for the sympathy, kindness and courtesy with which these highly placed officers heard our representation for three full days and assured us of their cordiality and good will. The Musalmans are naturally waiting for the results with great anxiety, and I do hope the Government will be able to accede to our moderate and reasonable claims. Gentlemen, the educational difficulties with which we are faced are very great while our resources as a community are meagre. It is quite beyond our power to establish an educational system of our own, and we have, consequently, to take the fullest advantage we can from the existing educational system of the country. Though our efforts for educational reform must not relax, we cannot attain our object without sympathy and the support of government. Apart from other considerations concerning the peace, progress and welfare of the country, it is our duty to co-operate cordially in educational matters with the government on the one hand, and with our fellow countrymen on the other, thus only will it be possible for us to concentrate our energies on the promotion of education in our community without any friction and with a contented mind. Otherwise, as the well-known verse declares :

نصیحتی کنمت بشنو و بہانہ مگیر ☆ ہر انچہ ناصح مشفق بگومدت پذیر

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CONCLUSION

Gentlemen, I will not intrude on your patience any longer, but before closing my address, or, as I have preferred to call it, my last will and testament, I must apologise to you for my frank expression of opinion on educational matters. If there is anything in this address which you consider to be wrong from the academic or the educational point of view, I deserve to be forgiven; for if you place in the presidential chair a person who, according to the terminology at present in vogue, cannot be considered an 'educated man', you are not entitled to anything better. As I stand before you my mind goes back to the learned but "uneducated" gentlemen with whom I had the opportunity of being intimately associated in my younger days. Firstly there is Sir Syed Ahmad Khan who had no University degree nor did he ever pass an examination. Then came Nawab Mohsin-ul-Mulk and Nawab Viqar-ul-Mulk—great names but barren of degrees. Without degrees also were Maulvi Mohammed Samiullah Khan Sahib, Maulana Hali and Maulana Shibli Nomani of enduring fame. Thanks therefore to my lack of education, I have set forth my ideas before you in a straight and simple fashion. In the Legislative Council, a fellow countryman of mine, technically speaking an educated man, declared in the course of his speech: "We educated persons have these opinions on this problem" I at once interrupted him and asked, "What do you mean by educated persons? If by educated persons you mean people who know English and have obtained their degrees from the Calcutta University or some other University of India then the great scholars of Germany and France, in spite of their ponderous learning, should be considered 'uneducated' because they have no English university degrees. But if the term educated persons connotes anyone who, whatever the language in which he can speak or write, has an enlightened mind and can form sound opinions on all affairs, then no particular language or particular degree should be considered a hall-mark of education. If my own friend considers himself to be educated I will place before him a copy of the *Shah-Namah* and request him to explain to me the meaning of a few lines." My objection was irrefutable; for education is not the monopoly of any particular language, nor is the possession of a University degree the only criterion of education. I have recently witnessed a more painful instance of a different type. A respectable Hindu

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friend of mine happened to ask a Muslim M.A. the meaning of الحمد شریف and قل هو الله To my surprise and despair, the Muslim M.A. could not answer the question while my Hindu friend recited the two *surahs* with proper *qirat* and explained their meaning and significance correctly.

Gentlemen, it is an undoubted fact that in India as well as in Europe, there have been many eminent scholars who, without possessing a university degree, have rendered immortal service to literature and learning, and whose books have been included in the curricula of the Universities. Thus students obtain university degrees by reading books written by scholars who had no degrees themselves.

I have not made these remarks in order to lay any personal claim to learning or scholarship. My only object is to request my young friends not to imagine that education is the monopoly of persons educated in western institutions, "Knowledge," says the sacred *Hadis* "'is the lost property of the true believer, take it wherever you find it," Words of advice, by whomsoever given should be weighed, considered and if good, accepted regardless of the fact that the person giving them is educated or uneducated. Or, as the Arab proverb says, consider what is said and not who says it.

نصیحتی کنمت بشنو و بہانہ مگیر ☆ ہر انچہ ناصح مشفق بگومدت پذیر

Lastly I beg to thank my respected friends for the patience with which they have heard my rambling discourse; in particular, 1 earnestly request my young friends to forgive me for my bold speech out of regard for the fact that I have said nothing untrue or insincere.

گرنہ آید بسمع رغبت کس

بررسولان بلاغ باشد وبس

Please accept my grateful thanks for the patient hearing you have given me. May be, as my heart is full of emotion, my tongue has given expression to words which appear objectionable to some of those present. For the sake of Allah, I ask their forgiveness.

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وان تعفوا و تصفحوا و تغفروا فان الله غفور الرحيم

My young friends, it is my belief—and it was the belief of Sir Syed Ahmad Khan also, that the future of the Musalmans of India lies in the hands of the younger generation. It is therefore, my earnest prayer that you young men for whom my love, and affection knows no bounds, may one day dazzle India with your brilliance. May Gad make your lives happy and shower His blessings upon you, so that ages unborn may be proud of you and follow in your footsteps.

ربنا تقبل منا انك انت السميع العليم

We people of the older generation have done the little we could for the services of our community, but our days are over, and it is time for you to shoulder the burden. May your services bring lasting benefit to the country and credit to yourself. Lastly I apologize to the leaders of the community for the fact that owing to my illness the Conference has to be twice postponed though I had earnestly requested that my inability to attend should not be allowed to interfere with the published programme. I am extremely sorry that this postponement has caused great incovenience to many of you.

In short, the session has been postponed and for this I offer my sincere apology.

والعذر عند كرام الناس مقبول

I cannot close my will and testament and ask for your leave more appropriately than by quoting the following lines of Maulana Shibli.

کئے تھے ہم نے بھی کچھ کام، جو کچھ ہم سے بن آئے
یہ قصہ جب کا ہے باقی تھا جب عہد شباب اپنا
اور اب تو سچ یہ ہے جو کچھ امیدیں ہیں وہ تم سے ہیں
جوان ہو تم، لب بام آچکا ہے آفتاب اپنا

, آخر دعونا ان الحمد لله رب العالمين و الصلوة و السلام

على سيد المرسلين و آله و اصحابه الطاهرين المطهرين

(Printed at Aligarh Muslim University Press, Aligarh 1934)

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THE FIFTY-ONE MOHAMMADAN EDUCATIONAL CONFERENCE HELD AT POONA DECEMBER 29, 1940

PRESIDENT: SIR ABDUL KASIM FAZL-UL-HAQ,

Born at Saturia, District Barisal, 1873; got B.A. from Presidency College, Calcutta with honours in Chemistry, Maths and Psychology, 1894; M.A. Maths, 1896; B.L. Calcutta University, 1897; practised Law at Calcutta High Court, 1900; member Bengal Legislative Council, 1913-20; again member Bengal Legislative Council 1920-35; member Indian Legislative Assembly, 1935-46; highly interested in Muslim Education and Politics, Member of the Indian National Congress; supported Hindu-Muslim Unity and brought about the Lucknow Pact, 1916; Joint Secretary Indian National Congress, 1917; General Secretary, 1918-19; member Enquiry Committee into Jallianwala Bagh Massacre, 1919; drifted to League politics; Secretary Bengal Muslim League, 1913-16; President All- India Muslim League 1916-21; Presided Delhi session of the All-India Muslim League, 1916; welcomed the Communal Award; moved Pakistan, Resolution at Lahore, 1940; Presided the Khilafat Conference Delhi, 1919; Minister of Education, Bengal, 1924; Delegate to all three Round Table Conferences, London, 1930-33; founded the Krishak Proja Samiti and contested election, 1936; won 35 seats in a House of 250 seats; formed the coalition ministry with League, 1937-41; differences with Jinnah grew and he withdrew from League, 1941; expelled from the League, 1942; rejoined League, 1946; member Constituent Assembly

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in Pakistan Advocate General East Pakistan; 1951-53 ; formed Krishak Sramik Party; leader of United Front in East Bengal; formed short Coalition ministries with League; won great popularity and admistration from Bengal masses for his efforts to help the down trodden people; was called Sher-e-Bengal; died, 1962.

PRESIDENTIAL ADDRESS

The *Sunday Statesman* summarises the Address thus :

Referring to criticism levelled against the All-India Muslim Educational Conference as a separate movement, calculated to introduce communalism in the educational system of India, Mr. Huq declared that these critics forgot the essential fact that although the basic principles of education must remain the same for all communities and all people the details must differ in the case of the different communities. The fact that the Moslems as a community though Indians like other inhabitants of India, had got distinct problems of their own, could not be denied except by those who deliberately ignore facts or who wished to introduce the domination of one community over another.

In the case of primary education, it was hardly necessary to stress the point that the needs and requirements of Moslem children were essentially different from those of the children of other communities. No Moslem parent would think of giving any kind of education to a Moslem child without imparting to the child some religious instruction. Considered from this point of view all schemes of primary education, such as Vidhya Mandir or Pathsala scheme must be literaly unacceptable to the Moslem community.

CRIPPLING COST OF PRIMARY SCHOOLS

Mr. Huq referred to the high cost of primary education which those who were crying out for free and compulsory education were apt to forget. In Bengal, for example, with nearly a million children between the ages of 6 and 10, the cost of primary education came to a figure close upon Rs.4 crores a year. This heavy recurring expenditure was practically beyond the present resources of any province. This was a serious problem and it was necessary for Indian themselves to evolve a system which was

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manageable from the point of view of cost without being objectionable to particular communities.

Regarding the problem of secondary education Mr. Huq said "Speaking from personal experience I have every reason to believe that secondary education in India has been developing in a haphazard fashion and there does not exist in any province any thing like a planned programme for the development of secondary education. Schools spring up without any method and in many cases without any justification whatsoever. The teachers are generally ill-paid, because the income from fees is generally low and government do not ordinarily come forward to pay adequate salaries to the teachers. The result has been that with ill-paid, teachers having practically no prospects in life and with no interest in the work with which they have been entrusted the education imparted is difficult both in quality and quantity and utterly inadequate to make the students fit, for higher studies in colleges"In these circumstances, Mr. Huq added, it was not surprising that there was in every province an incessant cry for the overhauling of the system of education in all their stages.

After paying a tribute to the work of individual Indians who had attained distinction as pioneers of education, Mr. Huq said: "It is a matter of regret that Government contributions towards either the spread of education or the maintenance, high standards of education have been lamentably meagre and extremely unsatisfactory. Even now, when the introduction of Provincial Autonomy has thrown the burden of administration on Indian themselves in the provinces, the interest which the Central Government is bound to evince in educational matters is anything but creditable to Government. The Government of India Act in many cases gives the Ministers a large amount of responsibility without any real power, and in adequacy of financial provisions makes the task of Ministers an extremely difficult one and almost beyond human achievement.

The Government of India Act must be thoroughly overhauled and the provincial Ministers must be vested with more extensive and definite powers to secure funds for the purpose of carrying on their legitimate duties.

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COUNTRY EDUCATED ON WRONG LINES

In the field of vocational and technical education, the Government had also been culpable, "If today India is poor in spite of vast resources, if at the present moment Indians have not been able to industrialise India in order to be able to put her side by side with the advancing countries of the world; it is because the Indians so long have not received any education which would fit them for practical and technical education" Mr. Huq charged the Government not with neglecting literary education in all its branches, but for also failing to play its part in giving education of a practical character which might have remedied to a certain extent the defects of general and non-technical education.

Referring to the fact that the 90 million Moslems in India were scattered over a wide area, Mr. Huq said that some of their educational problems, should be considered with reference to groups rather than to the needs and requirements of the community as a whole. For example the problem of education for the Moplahs of Malabar should be faced and worked out with special reference to the needs of that section of the Moslem community.

Mr. Huq then emphasized the necessity of children being well-grounded in English. "It is a mistake,"he said "to ignore the importance of English in any system of general education. We must not be misled by the preachings of those who think that English can be banished from the educational system of India and that mere proficiency in the vernaculars is all that is wanted as the basis of instruction to Indian students. I do not subscribe to all that view. I want students to be well grounded in English, able to speak the language correctly and fluently, to write it with ease, facility and precision. We must not forget that English is at the present moment the most widely spoken language on the face of the earth. Foreigners learn English because English happens to be the most widely used language in trade and commerce.

"Having made these remarks on primary and secondary education, I wish to emphasize the fact that in my opinion I should like to see some Moslem Universities grow up in some of the important provinces of India. I am of opinion that the Punjab and Bengal should have Moslem Universities of their own. Moslems

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should have an education specially suited to their culture and civilization and should never forget that the educational structure which is recognised as suitable for non-Moslems is in many respects utterly unsuited to the needs of the Moslem community.

DIVERSION OF WAKF FUNDS

"We know that this means colossal funds and that is exactly where the Moslem community find themselves in the weakest position.But I have got a suggestion to offer, Muslims should combine to get hold of Wakf properties throughout India and in spite of what the founders of the Wakf may have laid down in their endowments, there should be something like a general attack on the citadels occupied by Mutawallis in order that we might commondeer the sources of Wakf properties for the purpose of the education of the children of our community. We have got Wakf Acts functioning in many provinces, but these Wakf Acts mainly provide for machinary for the better administration of Wakf properties without laying down any provision for the distribution of funds in a manner advantageous to the Moslem community. I hope this conference will consider the question of Wakf and give a general direction to the Government of the various provinces to introduce legislation in order to nationalise those Wakf properties for the benefit of Moslem education."

In conclusion Mr, Huq stressed the importance of physical culture in any system of education. Out-door games must be liberally encouraged and children should be given the fullest opportunity to develop their body side by side with the developement of their mind and brain. It was through physical culture that youngmen and women were enabled to realize to the fullest extent the ideals for which they had to live and to be able to render the best possible service to their country and community. Physical developement in the highest sense carried along with it the developement of character to the highest pitch that is humanly possible.

"Physical culture gives us courage, endurance, fortitude and enable us to avoid all those infirmities of human character which make man a contemptible creature and a disgrace to society. We have to remember that the British nation at the present moment have been able to give such a splendid display of courage

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and fortitude only on account of the physical culture and education prevalent in the curriculam of British Universities".

MR. JAFFAR'S ADDRESS

Mr. A.F. Jaffar, Chairman of the Reception Committee in the course of his address said that Education in India, as elsewhere, was in the melting pot. The old theories of education did not find favour with modern educationist, who on account of the exigencies of the limits and the changed circumstances, prefered "learning for earning" to "learning for its own sake." In the speakers opinion the Universities to-day had lost sight of the old ideals and had come to lay undue emphasis on specialization, examination, text-books etc. Another defect of University education was that many students did not get training of any kind for permanent calling and merely swelled the ranks of the unemployed and unemployable. This Conference could perform no greater service to the nation than by grappling with this evil, and thereby showing to the other communities of the country the way towards the drastic and curative treatment of one of the most fertile causes of poverty and crime.

It was imperative that before any scheme for Moslem education was framed, their special requirements, should be studied in detail in the light of past and present experience . The last session of this Conference at Calcutta gave a practical turn to the activities of the Conference, by deciding to institute an all-India inquiry into the educational problems of Moslem. The committee toured India from Kashmire to Cape Comorin and from Karachi to Calcutta in order to study the problem of Moslem education on the spot and acquired first hand information regarding their special needs. The result of their strenous efforts would come up for our consideration in the form of an interim report.

BACKWARD MOSLEM GIRLS

"The backwardness of education among Muslim girls is the most damaging blot on the prestige of the community. It has been said that in educating a man, we educate an individual but in educating a women we educate a family. Our community stands in sore need of educated women who will give a lead to their

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sisters in respect of education. A community whose women folk are illiterate, can never prosper and will always lag behind, while the other communities which have realized the importance of education, and taken step to make provision for it, are all on the way to prosperity.

We must formulate immediate measures for removing the causes underlying this problem. Some of these are pardah, public opinion against female education, public opinion against co-education, poverty and want of qualified or trained female Moslem teachers. The last factor constitutes the most serious problem affecting the progress of education among the Moslems. Unless serious attempts are made to secure teacher and overcome public prejudices, not much will be achieved in this direction.

GOVERNOR'S ADDRESS

A tribute to the cultural background of the Moslems, streching back for many centuries, was paid by His Excellency the Governor of Bombay in his inaugural speech.

HIS EXCELLENCY SAID : "No proper understanding of the intellectual progress of the West can be attained except after paying the homage which is due to the many scholars, philosophers, theologians, historians, scientists, and poets who are the glory of the Ummayid and the Abbasid ages. The genius of men like Avicenna, Averroes, Ibn Batuta and Al-Ghazali can never be forgotton. For several centuries Arabic was the main language of learning and culture. Later to the achievements of that language were added the gifts of man-kind bequeathed by the great Persian authorities.

"These Arabic and Persian authorities who employed the beautiful and supple languages of the Moslem culture from a great array. In logic and in scientific arrangement of ideas as well as in lyrical and imaginative power, their works have few rivals. It was indeed fortunate that the seed of Greek and Roman Scholarship took root in Damascus, Cairo, Aleppo, Cordova, Baghdad and Bokara and more a rich and luxuriant crop the fruits of which the world is still enjoying.

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"The inspiration for all this was founded in the certain conviction that knowledge, learning and education were part of the duty of good Moslem. This ideal is still before you all. In your own traditions there is one which says :

"A father can confer upon his child no more valuable gift than a good education".

TENDENCY TOWARDS SECULARIZATION

"We cannot be blind to the almost universal urge towards secularization . How you can best meet this tendency of the present day and still uphold your ancient ideals is a problem which I feel sure your most thoughtful men have considered deeply and it still demands their attention. I might say here that as regards religious instruction in educational institutions maintained or supported by the state, my Government in common with most Governments not only in India but in all countries has laid down the limits. Within which it can conform ably with the general wish of the population of the province be suitably allowed. I think there is nothing in the regulations in force on this matter which need cause you anxiety or fear. With the great expansion of Universal education which the present generation in India is witnessing it is inevitable that some measures of agreement must be devised".

After giving a resume of the facilities existing in this province and its capital for Moslem Education the Governor said: " I agree with the Chairman's view that backwardness ef education among Moslem girls is the most damaging blot on the prestige of the community, and again I while heartedly accept your opinion that a community whose womenfolk are illiterate can never prosper and will always lag behind'. Women constitute in numbers half the human family. It is entirely illogical that the section of the human race which is primarily responsible for the upbringing and early training of the young should remain in ignorance of the full complexities of modern life. To allow this is rather like seeking to win a boxing match when one hand tied firmly behind the back.

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"As you rightly say, Mr. Chairman, influences like Pardah and public opinion against female education and co-education are amongst the potent factors perpetrating this unhappy state of affairs. I am sure that your discussions will deal with this problem effectively".

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THE FIFTY THREE MUSLIM EDUCATIONAL CONFERENCE HELD AT JUBBULPORE APRIL 16, 1944

PRESIDENT : SIR M, AZIZUL HAQUE, D.LITT., CIE.

Born, 1892; graduated, Calcutta University (B.A., B.L.); practised Law; member Bengal Legislative Council, and Legislative Assembly, 1929, 1937 respectively; Minister of Education in Bengal, 1934-37; Speaker Bengal Legislative Assembly, 1932-42; Vice-Chancellor Calcutta University; High Commissioner for India in U.K., 1942-43; member Governor-General's Executive Council for Industry, Civil Supplies, Commerce and Food, 1943; had been member of many official committees; deeply interested in Education and Politics; attended the sessions of the All-India Muslim League; member of Leagues Committee to look into the details of Congress League Scheme; 1917; member of the Leagues, delegation to Congress to discuss the Nehru Report; 1928; attended the Leagues, Bombay session, 1946 and was in favour of the Cabinet Mission Plan ; renounced titles in response to Leagues, resolution and strongly supported the division of India; was awarded the titles of Khan Bahadur, 1926, CIE, 1937; K.C.S.I., 1947, died, 1947.

PRESIDENTIAL ADDRESS

I am deeply grateful to you for the great honour you have conferred me in asking me to preside over this annual session of the All-India Muslim Educational Conference. This is justly

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regarded as one of the highest honours which the community can confer on any of its members. Gathered here to-day at this Annual Session are earnest and representative men from every part of India for the exchange of their views and ideas on subject of educational importance to the Muslim community—to be elected the President of such a body is an honour of which I am deeply sensible, and more so when I look back to the illustrious names of those who occupied this chair in previous years. I wish your choice had fallen on some one better fitted to guide your deliberations. For myself I had no escape from the hands of your distinguished Honorary Secretary Nawab SadarYar Jung Bahadur whose zeal and devotion at t his age are object lessons to all of us. I am overwhelmed with the sense of responsibility in me in taking up this chair. At this juncture of world history, the community expects lead and guidance from the deliberations of this Conference and I speak here today with the sense of responsibility that one must necessarily feel in occupying the chair of this Conference.

NAWAB KAMAL YAR JUNG

Since the last Conference the Muslim community has sustained a heavy loss in the sad and premature death of Nawab Kamal Yar Jung Bahadur. It was under his sagacious and statesmanlike guidance that a committee was appointed in 1939 under the auspices of this Conference to survey the problems of Muslim education all over India including States. In his inspiring presidential address on the occasion he emphasised the importance of a cultural background in any system of education and suggested the formulation of the views of Muslim India on the type of education that would best suit our children. He stressed the need and importance of preserving the distinctive features of Muslim culture and social order in any education system that we may choose to follow. Little could I realise when I met him last only a few months back—then in excellent health, earnestly discussing the future of Muslim education in India, looking forward to a dedicated life of service to the cause of the country and the community, that he would so soon leave us for ever to find his eternal peace and bliss. His death is mourned by the whole of Muslim India today. We have lost one nearest and dearest to us. Words fail me to express myself on this occasion. Our hearts go in deep sympathy to the bereaved family and on

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your behalf may I express our deepest condolence to Begum Kamal Yar Jung and to the bereaved family.

DR. A. AZIZ PURI

Death has also snatched away from us Dr Abdul Aziz Puri, another famous educationist of Muslim India. A speaker of great ability and gift, he had always been in the forefront of the work of this Conference. In spite of failing health he worked with zeal and devotion as a member of the Kamal Yar Jung Education Touring Committee. At Aligarh, he was for many years an inspiration and guidance. We all mourn his loss to-day and on your behalf I express my deepest condolence to Begum Aziz Puri and to the bereaved family.

WORLD TO-DAY

The world to-day is in the midst of a great struggle affecting the entire social and economic fabric of the whole of mankind. Here in India, we are passing through an acute phase of an economic crisis in which experience of the past offers no effective guidance or solution. Amidst devastation, ruin and destruction of to-day, the world is discussing the plan of a new world-order in an attempt to evolve a new scheme of things with freedom and security for all. They are all thinking in terms of the future planning and reconstruction—regional, local, national and international. What the shape of things to come will be, no one can dare predict with any certainty to-day. But there is no doubt that the future promises to be a better world to live in than what it has been in the past with its numerous clogs, disabilities and limitations. For ourselves, we must also begin to think in terms of tomorrow. If we still continue to live in the past, we will soon find ourselves relegated to the background and much behind the front line.

KAMAL YAR JUNG EDUCATION COMMITTEE

Before I refer to some of the problems of education which face us in the community to-day, may I first refer to the report of the Kamal Yar Jung Committee which was placed before this Conference about two years back. Need I add that we had to plan out and organize the work of the Committee and to undertake an all-India tour to collect materials and data amidst greatest difficulties. We worked hard for about two years. It was

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only after we had begun the task and got to know some of the facts that we could realize the magnitude and the depth of the problem. In spite of our best efforts to get replies to our questionnaire and in spite of all what we could do during our tours through personal contacts and personal visits we were not able to get sufficient data and materials from those competent to speak on the problems of Muslim education in India. We had not the time to make a thorough investigation of the problems in all the provinces and it was not humanly possible to do so unless the Committee could continue its work for much longer time than two years. To make a survey of Muslim education in India including Indian States to make it as thorough and as comprehensive as we ourselves wished— is a task which must necessarily take many years. India is a vast continent; problems differ from province to province; volumes of reports, proceedings and documents have to be studied before one can have a fair-idea of the multiple variety of educational problems pertaining to our community. The very questionnaire would show the extent of the complexity of our problem. But during our investigations of two years we were able to know much of the realities of the problem. In presenting our report, we, therefore recommended that the work begun by us should be continued by the Conference and not abandoned until completed. With our experience of the survey of Muslim education for two years, I have no doubt that the work will still take us a few years more before we can get a complete picture of the condition of Muslim education or can formulate our considered views on all the problems of Muslim education in India

RECOMMENDATIONS OF THE COMMITTEE

It is not possible for me within the compass of a short speech to summarize all we found in the different parts of India or all we recommended in our report. We specially drew attention of the Conference in accordance with the terms of our reference to the condition of Muslim education in the minority provinces and to the difficulties they had to contend with during the Congress administration. We brought before the public the difficulties for the Muslims all over India in higher branches of studies and specially the inadequacy of facilities in medical, engineering, scientific and technical institutions —Syllabus, curriculum and

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textbooks were in many places not congenial to the Muslims; the status of Urdu was not suitably recognised in provinces more than one; Colleges were not affiliated in Islamic languages or in subjects of special interest to the Muslims. We freely and frankly expressed our views as to the method and manner in which the history of Muslim India is now presented to school students. We strongly emphasised that where an Indian language is a compulsory subject for study, adequate provision should be made for the teaching of Urdu in places where Urdu is the mother tongue of the Muslims, and that Urdu should be recognized as a second language for all those whose mother tongue is not Urdu. We recommended that the subject of Islamic history and culture should be recognized in every University as an independent subject alternative to history for the Intermediate and B.A. examinations and a subject by itself for post-graduate studies in M.A. with adequate provision for research facilities in the subject. We specially recommended that special efforts should be made for the admission of more Muslim students in science, medical, engineering and technical schools and colleges and that every University should have an advisory board on Muslim education constituted on the lines of the recommendations of the Sadler Commission. We recommended that the All-India Muslim Educational Conference should immediately take steps to constitute a Central Research Organization for advanced studies and researches in Islamic history and culture with special reference to India. We recommended the constitution of a Board to coordinate the schemes of studies in Oriental schools and colleges and to formulate a plan of Oriental scholarship in India.

MY NOTE IN THE REPORT

In my personal note, which I appended to the report, I referred to the disintegration of Muslim culture and social order as a result of the present system of education in spite of all its value and contributions to the economic, political and social life of India. I referred in detail to what an average Muslim student today has to read in literature, history and other subjects within the framework of the University and the school curricula. I drew the attention of the Muslims to the need of reorientation of the scheme of work in Muslim High Schools and to the necessity of framing a scheme of religious education for the Muslims. I

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incidentally referred to the future organization of Muslim schools and colleges and analyzed the special features of the existing syllabus in schools as affecting the Muslims.

WILL THE RECOMMENDATIONS BE GIVEN EFFECT TO?

If I have again tried to place all these before you to-day, it is because steps have not so far been taken to give effect to most of these recommendations. It is for you to determine to what extent and how far you should accept these recommendations. But if the All-India Muslim Educational Conference generally I agree with these recommendations, no time should be lost in giving effect to them. In fairness to those who devoted two years of hard work amidst many personal and other difficulties, in fairness to the memory of those who worked with us and have left us forever, in fairness to the memory of Nawab Kamal Yar Jung Bahadur, who sponsored the Committee's work and met all its expenses, may I as one who was prominently associated with the work of this Committee, claim the privilege of knowing from you as to whether it is proposed to give effect to the recommendations and suggestions of the Committee?

POST-WAR PLANNING OF EDUCATION

May I now refer to the question of post-war planning of Indian education. As you are aware, the Central Advisory Board of Education has prepared a post-war plan of Indian education. It is still merely an outline of the future plan, but it is in the interest of every one that the report should be carefully studied by all interested in the future of education in this country. Much will no doubt depend upon, the manner in which the scheme is taken up by the provinces or by the Centre. But it is time that we should try to find out its ultimate or possible effect on the community as a whole having regard to our special problems so that we may formulate our own views about the scheme as soon as possible.

ALIGARH UNIVERSITY

Let me for a moment now refer to the Aligarh Muslim University and its place in the history of Muslim education in India. I am afraid, most of us do not often realise our duties and responsibilities in this matter. Let us not forget for a moment that this institution is a great trust to the community from the late Sir

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Syed Ahmed Khan of hallowed memory. Giants of men in our community have devoted their lives to the cause of this national institution of ours and it is time that we should intensify our efforts to expand the scope of its work to meet the demands of the newer standards and requirements of education. It should symbolize the highest educational efforts of the Muslims in India. We should try to place its finances on a footing worthy of this great institution. Compared with other universities in India, the teachers in the Aligarh Muslim University have now to do much longer hours of work and most of them are not as well paid as in most other places in India. It is a matter of pride to the Muslim community that Aligarh can still claim a band of eminent scholars and educationists of which any university can well be proud. Let us also do our duty to them and pay them at least as much as others of equal calibre are getting elsewhere. Education to-day is a matter of national existence, of national vitality and we cannot get the best of results at a cheap outlay. In spite of what the community and its leaders have done in the past, the University is in need of more funds and adequate finance so that it may grow in accordance with the fullest needs and requirements of modern times. We may legitimately ask ourselves as to whether we have done all we can towards this national institution of ours, the drearn of Sir Syed, the work of Vikarul Mulk and Mohsinul Mulk and the future hope of Muslim India.

SCIENTIFIC AND INDUSTRIAL EDUCATION

Here let me discuss the problem of scientific and technical education for the Muslim students in India. Future India will need vastly larger number of men of science, technicians and research workers. As you are aware, we have to make up a good deal before we can effectively participate in the future industrialization of this country. Unfortunately, the Muslim students almost everywhere lack adequate facilities for science studies, including medical, engineering and technical education. They cannot get admission in sufficient number in existing schools and colleges providing such types of education. The laboratory accommodation in most places is limited and the results of competitive tests or selection on the basis of university results ultimately so turn out that only a few Muslims get their chances of admission. Scientific education is much more expensive than

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general education and most Muslim students of merit cannot afford the expenses. For some years past, I have been stressing the need for greater encouragement of scientific, industrial and technical studies among Muslim students, and I am fully satisfied that a larger number would undoubtedly join science classes if only they could get their chances and if they could afford the expenses. On the other hand, I have never been of the opinion that simply because a student stands lower down in the list of examination result that he must automatically be ruled out for consideration for higher studies or should not have opportunities to study scientific, technical and professional subjects. I have known of people who with indifferent examination record in their earlier years have later carried out most brilliant scientific researches. Men only with rudiments of knowledge in a science subject have turned out 10 be great inventors and great research scholars. Persons with indifferent university record have created world reputation for themselves. On the other side of the picture, some of those who have done extremely well in the university examinations in science only add to the number in an over-crowded bar or at best spend their lives in assessing evidence in civil, criminal or revenue cases.

I do realise that where only a limited number of students can be accommodated, it is extremely difficult to admit a student of lower academic calibre, in preference to another with higher academic record. But if the Muslim community has to make up the lee-way, Muslim students must have ampler opportunities to take up scientific and technical training and for this purpose, if existing institutions cannot, for any reason, accommodate a larger number of Muslim students, a few special institutions mainly intended for the Muslims should be started as soon as possible.

HIGHER SCIENTIFIC AND TECHNICAL RESEARCHES

Time has also come when we must try to gather together youngmen of talent and merit to undertake scientific and technical investigations and researches, and for this purpose, there must be at least one institution offering facilities to Muslim students and research workers for highest scientific, technical and industrial studies and researches. It should be fully equipped, and adequately staffed and I have no doubt in me that if such an institution is started, Muslim students will soon be able to make

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their mark in highest scientific and industrial researches and studies. India of the future will so much depend for economic welfare and industrial reconstruction of the country and for the betterment of the living conditions of her people upon the result of scientific and technological studies and, researches, that it is time that we should try to arrange for adequate participation of Muslim students, teachers and research workers in this field.

INSTITUTE OF SCIENCE AND TECHNOLOGY

For some time past the need of such an institution has been keenly felt and the question was recently discussed at Delhi by a committee consisting of Professor A. V. Hill, Sir Ziauddin Ahmed, Sir Shanti Swarup Bhatnagar, Sir J. C. Ghosh, Dr. Nazir Ahmed, Dr. Salimuzzaman Siddiqi, Dr. M. A. Hamid, Dr. Wali Mohammad, Mr. Gholam Mohammad, Finance Minister, Hyderabad (Deccan), Mr. Zaidi, Prime Minister, Rampur, Mr. Shuaib Qureshi, Minister, Bhopal with myself as Chairman. All the members attended the meeting except Dr. Wali Mohammad, who could not come owing to his examination engagements. The committee unanimously came to the conclusion that an Institute of Science and Technology should be started at Aligarh as soon as possible to afford facilities to Muslim students to take up scientific, technical and industrial researches and for the highest post-graduate science studies. It is intended that this institution should be only a research institution like the Institute at Bangalore and should not undertake any science teaching upto the Degree standard which should be left to the Universities of India. The institution will thus admit students and research workers after they have completed their Science Degree courses or Master-in-Science courses in the Aligarh University or in other Universities of India. As the proposed Institute will take up research works outside the University courses and as Aligarh University has still scope for expansion within the University courses of studies, and having regard to the limited funds at its disposal, it was unanimously decided that the proposed institution should not in any way be a burden to the Aligarh University Funds. It will be an independent institution with no financial assistance from the Aligarh Muslim University fund and will not in any way be responsible to the University authorities. As an independent separate institution, it will be under the management of a

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governing body representative of the Muslims of India and specially selected for the purpose. But it is proposed that the Institution will work in close collaboration with the university, and the staff, the laboratory and other facilities of the Institute may be available to the Muslim University to help them in their teaching and laboratory work. The institution as now contemplated will provide highest science training and research facilities for Muslim students in the various branches of chemistry, physics and biology. While the Institute is primarily intended for Muslim research workers, it will also be open to other communities as well. Its location at Aligarh will give an undoubted advantage to the Aligarh Muslim University in the scientific and technical side of its activities, while the proposed Institute will also gain by its proximity to the Muslim University at Aligarh with all its ideals and traditions.

FUNDS NEEDED

It has been estimated that such an institution should have a non-recurring fund of at least Rs 10 lakhs and should secure a recurring fund of Rs. 3 lakhs with a sum of another Rs. 2 lakhs in the Reserve Fund, before it begins to function. A committee of experts has already been appointed to draft the scientific and technical side of the scheme, while another committee is now engaged in drafting its administrative and financial details.

DEFECTS OF THE PRESENT DAY EDUCATION

In discussing the problems of Muslim education, we should not lose sight of some features of the existing educational institutions. Emphasis on books and examinations, bias in favour of general rather than vocational, in favour of urban rather than rural background of education, evils of malnutrition and inadequacy of physical training are some of the evils of the present day system. But quite apart from these defects, the Muslim student has in many places to read textbooks none too congenial or sympathetic to the Muslims. A child should not have his early impressions from a textbook not sympathetic to his culture and social order. Either he will revolt against his own surroundings or take the world to be his enemy.

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Every step should, therefore, be taken to encourage Muslim scholars, educationists and teachers to write suitable textbooks for schools and colleges and to publish the result of their researches and studies.

WORK AHEAD OF US: REORGANIZATION OF THE CONFERENCE

I hope I shall not be misunderstood if I now refer to some of the immediate tasks that I feel lie ahead of us. I am convinced that time has come when the work of the All-India Muslim Educational Conference should be considerably expanded. We should make a replanning of our future work and a reorganization of our activities in the field of education. It must necessarily mean a new revised constitution for the Conference to make its work expansive and continuous all through the year. For myself I have always my highest appreciation of those who have devoted themselves in the past to the work of the All-India Muslim Educational Conference. I entertain highest feelings of reverence and admiration for our Honorary Secretary—Nawab SadrYar Jung Bahadur, who has been carrying on the burden of this Conference at his age, when others would have probably chosen a life of ease and comfort. He is old in age, but in many respects the envy of the youth. The community owes a debt of gratitude to him for his devoted service to the cause of Muslim education. But if we have a replanning of the future work of the Conference it will be impossible for one single person or two persons to bear the burden of the entire volume of work, and it will not be fair to place such heavy burden on the Honorary Secretary and his Joint Secretary unless the Honorary Secretary has a number of other persons to help him. I contemplate a planned distribution of all our work having regard to the complexities of our educational problems. With such organization as may be necessary, there should be a special statistical and report Section which should carefully note all that appears in the press and in the proceedings of the Legislative and other bodies of India as to the factual position of the Muslim education in India.

PROVINCIAL AND STATE BRANCHES

Secondly, I am definitely of the opinion that steps should be immediately taken to organize Provincial and State branches

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of the All-India Muslim Educational Conference to keep watch over the conditions of Muslim education in different parts of India. Experience shows that in the matter of education Muslim India suffers a good deal in all provinces including some of the Muslim-majority provinces, and even with the best of intentions it takes an inordinately long time to remove the legitimate and reasonable grievances of the Muslims. Muslim schools suffer from inadequacy of grants; Muslim areas are inadequately provided with schools. Persian, Arabic or Urdu quite frequently suffers from inadequate or weak teaching staff. The Muslims are not yet adequately represented in the teaching services and in the academic and administrative bodies of the various universities in India. And there is no dearth to-day of Musalmans with highest educational qualifications, men with considerable academic and administrative experience who somehow or other do not get much chance to participate in the academic life or in the administrative work of the universities or of other educational bodies.

There are numerous other disadvantages and difficulties, each small by itself, but in the aggregate affecting the interests of Muslim education. If we merely leave the matter without proper watch and scrutiny, without constant and effective representation of the grievances to the authorities, the interests of the Muslims in the long run will suffer. It will undoubtedly strengthen the hands of at least those who wish to improve the condition of Muslim education, if they get the support of an All-India organization behind their efforts. It often happens that those who have to bear the brunt of administrative responsibilities do not always find enough time amidst political conflicts and excitements to study the details of educational drawbacks and grievances, and thus fail to find out the nature of remedies which should be devised. I am, therefore, very strongly of the opinion that the All-India Muslim Educational Conference should immediately take steps to have their provincial and State branches. If it be not always possible to have an elected or otherwise properly constituted body to function in the provinces and States, we should have a body nominated by the All-India Educational Conference till it is possible to have a properly constituted and elected body for the purpose.

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SPECIAL BOARDS

Thirdly, there should be a few boards constituted by the All-India Muslim Educational Conference if possible for every province or State, each to take up some of the major questions which affect Muslim educational interests. These boards should generally be constituted of persons who are eminent scholars or educationists—those who are actually engaged in teaching or other educational work or are otherwise connected with education. One of the most important questions before these boards will be to go through the textbooks in schools and colleges and to find out how far they are suitable for studies by Muslim students. It would be desirable to have separate boards for history textbooks as this is most unsatisfactory from the Muslim point of view. In my note appended to the Kamal Yar Jung Committee's report, in my convocation speech at Aligarh and in many other places, I have specially drawn the attention of the community how history textbooks are disintegrating the culture and social order of the Muslims in India. I am convinced that if we cannot rectify this defect, we may as well liquidate all other efforts to improve the condition of Muslim education in India. These and other questions like the progress of Muslims in primary education, secondary education, University education, medical, engineering and technical education, management and finances of Muslim schools, might each be subject of watch, scrutiny and report by a separate board.

CENTRAL ISLAMIC RESEARCH ORGANIZATION

Fourthly, there should be a central Islamic Research Organization for India as a whole. It should provide facilities for researches and encourage students to take up this work by either granting scholarships or meeting their publication expenses or by providing other assistance.

INTERPROVINCIAL AND INTERNATIONAL CONTACT

Fifthly, the Conference should arrange interprovincial and international contact of Muslim teachers, and students, and organize holiday camps, travel parties and special study tours in India and abroad.

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TYPE-PLAN OF MUSLIM SCHOOLS

Sixthly, the Conference should lay down the type and pattern of what a Muslim school should be. In our report of the Kamal Yar Jung Committee, we specially looked into this question and we found that a number of Muslim schools are not properly planned. The arrangement for religious education is specially weak in some of these schools, with too much emphasis given to routine teaching and memorizing. Proper religious education of children must mean inculcating in the child-mind the principles of Islam and the teachings of the Holy Qoran. The life-stories of the Prophet and his immediate followers, anecdotes and tales from the lives of the Khalifa and the Muslim kings cannot but have a special appeal and fascination of their own. There is very great need of children's textbooks with such tales, stories and anecdotes. It is not possible for me to discuss this in detail in this address, but I am sure you will agree that it is essential that in Muslim schools at least, religious education should be organized in a proper manner.

ORIENTAL EDUCATION BOARD

Seventhly, there should be an Oriental Education Board to organize Oriental scholarship and to co-ordinate the activities of the various oriental institutions.

SPECIAL LECTURES

Eighthly, the Conference should try to organize special lectures by eminent scholars and educationists on Islam and its principles, on the history and culture of Islam, on the contributions of Islam to the history of India as far as possible at every place where there is a number of Muslim students in the general schools and colleges.

I have tried to give a rough outline of some of the work which can be taken up by this Conference as a part of its future activities and have no doubt that most of them can be done without much difficulty.

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NEED OF INTROSPECTION

I am sure you will agree that time has come for a little introspection and self-analysis on our part in dealing with the problems of Muslim education to-day. In the past we have depended too much on Government and the authorities in power. We have not done as much as we could with a little reliance on ourselves. We have too often played the role of barren critics with little or no faith in our capacity to build. We have often made elaborate plans and schemes, but have we always followed them up? Sometimes I feel within myself whether a certain amount of lethargy has not come upon us in recent years in dealing with the problems of education. Amidst excitements and passions of the day, have we fully realized our obligations to the coming generation in ensuring the best type of education for those who will lead our future destiny? We have met in conferences, passed resolutions, but thereafter do we try to continue our work for the rest of the year? After passing resolutions, do we pursue them in right earnest all through the year? While I should like you to answer these questions yourselves, I am convinced that the world is so fundamentally changed under stress of war conditions that the methods and the measures of the past will utterly fail if applied to new conditions of things. We shall only be living in a fool's paradise if in a spirit of complacency or optimism, we allow things left to themselves. It will be an unmitigated disaster to us in the future if we do so and this is true as much in the field of education as in any other field.

WORLD UPHEAVAL

As I said before, the world is in the midst of a great upheaval and an imperceptible revolution is going around us to-day. People of all countries are discussing the future plan of their social, economic, political and religious life. We cannot remain where we were and there is urgent need of careful planning for ourselves for the future. In the task lying ahead of us, there is need of utmost collaboration and co-ordination on our part. We should devote ourselves more to making resolutions within ourselves than to mere passing resolutions, do our work with greater zeal and devotion. Every individual must feel his obligation to the community. Let us not merely agree on general

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principles and fundamentals, and thereafter differ in giving effect to our decisions. In the past we were dependent upon a small circle for our wisest decisions. We must now reach the masses and they must therefore have wider and adequate opportunities to be fitted for leadership, guidance and direction.

CROSS-CURRENTS OF POLITICS

As I see the future, we have harder struggles ahead of us. Life tomorrow will not be a life of ease either for an individual or for the community and we may have to face far more complexities and problems with greater resistance to many of our educational efforts. As in the past, so in the future, there will be obstructions and challenges from vested class interests and reactions arising out of political viewpoints. Unfortunately, extremes of political view-points are becoming more and more pronounced and it is often difficult to get any rational reason behind it. Everyone accepts the finest canons of political philosophy. All agree that India should attain her political freedom and that British suzerainty and power in this country should come to an end. The British themselves have declared their desire in favour of fullest political freedom of India. But in settling the future political pattern, there is so much fundamental difference of opinion and outlook. It often baffles a student of human affairs to know the cross-currents below the surface. They attribute all the evils of the present day India to the British rule in this country. But they seem to think that it will be worse if future India—and I take it they mean only British India— does not retain its political unity as one State. Yet the existence of near about 400 Indian States, each more or less with autonomous government does not affect the unity of the country. They forget the pages of history. Independent sovereign States have been political partners and allies in matters of common policy and common interest. They may have a common defence policy, a common currency and enter into a custom, shipping, Railway or tariff union. They may pool their economic and natural resources without the least jeopardy to their political sovereignty. But one must not consider these possibilities. It does not matter if Europe minus Russia comprising almost the same area and population as India is divided into many national States. It does not matter if the racial and cultural problems of Central Europe forced the creation of many small

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States after the last war. India at any cost must be one political unit, and in the name of democracy, a country of 400 million people must be governed as one country with all its multiple cultures and languages with people in different strata of evolution. A majority must rule a minority, and a hundred million people must accept the scheme of things as may be decided by the majority, whether it is to the interests of the minorities or not, whether the minorities agree to or accept the scheme or not. There, need be no effort to take the minorities with the majority or to create a sense of security among them. They will not look at any other scheme if thereby the majority has not a minority to govern and to rule. They will not try to understand the others' point of view or know the reasons behind the attitude of those who differ. They will not realise that the minority problem would not have arisen in the world, if there were no attempts to impose the culture of the majority on the minorities. They will allow the present system of government to continue, and yet if anybody in the face of the existing realities of acute economic difficulties and disorganization in the country, with enemies trying hard to cross the frontiers of India, desperately struggles to bring about some ameliorative measures to the hungry and the needy millions, he must be a traitor to the country for his physical contact with the existing governmental machinery. I cannot think of a greater tragedy in human affairs. I do not wish to give any verdict on the different aspects of political attitudes in the country. There are others more competent than myself to do so. I have just mentioned them as factors creating more difficult problems for us in the sphere of education.

CHOICE OF THE MUSLIMS

But whatever these may be, as one studies the trend of political thoughts, the Muslims of India have made their choice of their own destiny. It will be foolish to pass Judgments on people's voice. But no great scheme of reconstruction can be carried through without some sacrifice. In making a free choice of their political ideals the Muslims cannot be said to be unaware of all its implications, economic, social or political. Born out of agonies and sufferings of the past, disillusioned time after time in all efforts towards inter-communal understanding and compromise, the Muslims of India have made their own choice

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of their future. It is, therefore, time that the economists, thinkers and scholars begin to study the pattern and shape of the future, try to fill in as much as possible the details of the outline, study all its economic, social and political implications and be at least ready with a carefully considered blue-print of the future. The extent to which common factors may be maintained as between component political units in terms of alliance or union, could also be examined to avoid any sudden break or dislocation from the past.

OUR FUTURE PLANNING

How are we going to begin our task in the future economic and social life of India? What are our plans about economies of rural life? What are our schemes for the utilization of material and natural resources of the country, for industrial development, for the solution of the problems of primary and higher education? What is going to be the pattern of our future economic life? What will be the limiting factors in the future scheme of things? India tomorrow will require considerable remodelling and reshaping. Reconstruction to be a reality must be based on a firm foundation of resolute conviction among the ordinary men and women. It will need great and sustained effort. It will require wisdom and vision. When we look around us and see the agonies of millions of people in want of food and sustenance, when we find millions of people in poverty and ignorance without opportunities of life to earn their livelihood or to better their conditions, when we find dismal housing conditions in urban and industrial areas—when we find low standards of living, poor nutrition, insecurity of employment, uneconomic agricultural holding, profiteering, black-market, human greeds, exploitation of the masses by classes, evils of maldistribution of wealth, we may ask within ourselves as to what we propose to do in the future to deal with these problems. We are aware of the effect of the modern age on cottage industries on which depend millions of artisans and craftsmen of India. Have we any plan as to how we can rehabilitate these cottage industries? How are we going to solve the problem of the small tenant with only two or three acres of land? What are our plans to eliminate the disastrous effort of money-lending at high rates of interest? How are we going to ensure raw materials at proper prices to those who work in their cottages? How to get better standard in nutrition for the people at large. How are we

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going to ensure proper medical relief with better standard of public health? How are we going to satisfactorily solve the problem of agrarian relationship? Where does the State come in the future industrialization of India? What are we going to do in the future building of India's economic life? All these and many others require careful planning and thinking about. I have touched on all these features of our problems as on their right and correct solution depend the happiness, prosperity and contentment of our people. It is only then that we can look forward to the fullest fruition of our educational aims and purposes-the creation of a better disposed public sentiment and better informed public opinion for a background to the statesman like shaping of the new order.

IMPATIENT YOUTH

The youth of to-day who would be the men and women of tomorrow is anxiously and impatiently waiting for lead and guidance in all these matters. What can we do to prepare them for the morrow, to ensure that our youths may not have to lead a life of unemployment and frustration, that their talents and ability may be directed towards the creation of better India. These are some of the problems which we must face and find a solution with courage-courage which overcomes in hardfought fight sooner or later every earthly foe. If we do not even now take up our task in right earnest the future will be merciless and inexorable and men will soon cry out with Omar Khaiyam-

"Ah Love! could thou and I with Fate conspire,
To grasp this sorry scheme of things entire,
Would not we shatter it to bits,-and then,
Remould it, nearer to the heart's desire."

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THE FIFTY-FOUR MUSLIM EDUCATIONAL CONFERENCE HELD AT AGRA DECEMBER 29-30, 1945

PRESIDENT : NAWABZADA LIAQUAT ALI KHAN, BAR-AT-LAW

Born, Karnal, Haryana, 1895; educated at Aligarh and Oxford; called to the Bar, Inner Temple, 1918; practised law in U.P.; member Legislative Council, 1926; re-elected unopposed, 1930; Muslim League Member, Central Legislative Assembly, 1941; elected unopposed in a bye-election; re-elected, 1945; leader Muslim League Party in Assembly; Finance Minister, Interim Government headed by Pt. Jawaharlal Nehru; presented a poor man's budget in the Assembly; attended the Simla Conference, 1945-46; the trusted lieutenant of the Quaid-e-Azam; elected Secretary All-India Muslim League, 1936, 1938, 1940-43; member All-India Central Party Board, 1936; member on almost every important committee of League; became first Prime Minister of Pakistan, 1947-51; stabilised Pakistan with his dynamic personality in its initial stages; signed Nehru-Liaquat Pact with regards to the safety of minorities in both the countries, 1950; wanted Pakistan to be a secular country; shot dead while addressing a meeting at Rawalpindi, October 16,1951.

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PRESIDENTIAL ADDRESS

EXTRACTS FROM THE ADDRESS AS CITED BY THE DAWN

This Conference was the first collective efforts on the part of Muslamans to rehabilitate their scattered forces and energies and recognise and reassert themselves as a social and cultural unit after the dissolution of Muslim power in this land. In the special and complex circumstances the latter half of the nineteenth century,the great sage, Sir Syed through his rare foresight and vision correctly grasped, the realities of the situation and took the right step to stem the tide of the fast declining fortunes of the Musalmans and put them on the right track to adopt themselves to new conditions and make use of the opportunities and possibilities under the new dispensation without deviating one jot from the fundamentals of their Faith, Islam. Sir Syed Ahmad Khan realised that at that juncture only sound policy was to rouse Muslims from their torpor and urged them first of all to go in for western education shedding aside prejudices and superstitions and to avoid for the time being active participation in politics. It is easy today to criticise that policy but, if we view the matter in its historical perspective and consider later developments, we cannot but feel convinced that the attitude which Sir Syed then adopted was the only sensible and practical course in the circumstances.

Thus it will be clear that the Muslims as a whole accepted the lead given by Sir Syed Ahmad Khan and concentrated on educational progress during his life time. He therefore, founded the All-India Muslim Educational Conference, which was intended to focus the attention and endeavour of the Musalmans on problems of educational and social reconstruction. Today looking at the history of the Conference in retrospect we cannot but admit that the Conference fulfils a very important role in the national life of Musalmans.

SYED'S WARNING

Muslims had always been conscious of their separate identity, not only religious, social and cultural but also political, for Islam is not a mere religion, a private matter betweeen the individual and his God as it is understood to be in the West.

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Islam is an all-embracing faith, a complete philosophy and code of life, a state concept, a polity, a social order, a culture and an outlook on life. On the basis of deep historical, racial, linguistic, cultural, religious, social, economic, psychological and temperamental differences which divide them from other peoples especially the caste Hindus, the Muslims have always felt themselves to be a separate social and political entity with a destiny of their own. They have, of course, been averse to co-operating with others on equitable terms but they have naturally been concerned to safeguard their civil, religious, social and political rights and to see that in any new dispensation conferring power and privileges they obtained their due share. It is remarkable that even at a time when the politics of India was in a very nebulous stage and self government was not considered to be within the pale of practical politics the late Sir Syed Ahmad with his unerring insight, had sounded a serious note of warning that the parliamentary institutions of the British variety, based as they were on the concept of a homogeneous country and nation were totally unsuited to a heterogeneous country like India. He also upheld the idea of the separate nationhood of the Musalmans and though he yielded to none in his desire of friendly and neighbourly relations between Hindus and the Muslims he was quick to see the danger of any policy which implied the merger of Muslims in Hindu Nationalism and warned his co-religionists against it. All these factors and the new consciousness created by the All-India Muslim Educational Conference led the Musalmans to relaise that their case would certainly be prejudised and their position seriously imperilled if they lost any further time to organise themselves on the political plane. It was on the occasion of the sessions of the All-India Muslim Educational Conference at Dacca in 1906 that the foundations of the All-India Muslim League were laid and prominent among the sponsors of the new body were men who were the leaders of the Aligarh Movement or the products of the M.A.O. College.

Thus we can fairly say that the All-India Muslim League was in a sense the off-spring of the movement generated by the All-India Muslim Educational Conference.

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LATE START

Foreign rule is always a camping force, but as I hinted above, it has been doubly so in the case of the Musalmans in this land. The Musalmans started late and that too with certain initial disadvantages and handicaps, imposed on them by the iniquitous policy of an unsympathetic Government and the aggressive designs of a majority community actuated by the ambition of domination. With their fortune wrecked, their economic position crippled, their social and cultural life enervated and with poor equipment to meet the onslaught of new forces and in the demands of a new age, the Muslims had to battle hard to keep a place for themselves to the educational and cultural life of the country. Financial stringency prevented the Muslims for a long time from opening an adequate number of institutions under their own management. The policy of the Government throughout has been such as to make the rich richer and the educated more educated. The duty of a civilized Government is to afford greater facilities to educationally backward classes and to pay greater attention to their needs and sentiments. The separate schools and colleges established by Muslims have justified their existence. In principle their establishment was right and today their need is greater than ever before. We have fully awakened to the consciousness of our distinct cultural, social and national individuality. We are not prepared to sacrifice it for any consideration whatever. It is not an attitude of exclusivism or narrow-mindedness.

EDUCATION AND POLITICS

Today we labour under acute difficulties. We do not receive adequate assistance from Government to improve and expand our existing institution and to open new ones to meet new demands. The doors of Government institution, especially these concerned with scientific, medical, technical, industrial and commercial education are barred against us. The representation of Muslims on the teaching and administrative staff and the GOVERNING bodies of Government institutions is almost nil. Every attempt of Muslims to secure a share in Government institutions is defeated on the false plea of merit and efficiency. On the one hand Muslims are given no opportunity to qualify themselves in higher education and specially in scientific and

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tecnnical training and on the other their demand for a share and representation is turned down on the plea that suitably qualified presonnel is not available, and the vicious circle continues. This is one aspect of the problem. The other and the most important aspect is that the Muslims, consistently with their stand of separate nationhood and distinct cultural and social identity have to make their own plans of education and to insist on freedom to carry through those plans in their institutions and further they have to see that in Government institution, they not only obtain their due share but also nothing is done to obliterate their culture and ideology, or to de-Muslimise the young Muslim mind. This is how education in India cannot be divorced from politics.

The question of Muslim education in India is as much a political as a social or cultural problem.

WARDHA SCHEME

There have been two attempts in recent years to control and plan education-the Mandir and the Vidya Mandir Scheme and the Sargent scheme which is still hanging fire. The sinister designs of the former from the Muslim point of view became all too aparent during the short lived and unfortunate regime of the Congress Ministries when an attempt was made to enforce it; the dangerous potentialities of the latter have not yet been fully realized. The basic ideas of this Wardha scheme cut at the root of the fundamentals of our faith and our national ideology. Education is a very potent and even a dangerous weapon in the hands of a government, it is actuated by the motive of supplanting one culture and society by another culture and society. The Congress on coming into power in several provinces proceeded to use the vehicle of education with a vengeance in order to obliterate all non-Hindu cultures and specially the Muslim Culture. The Scheme that they evolved had a definite political motive behind it namely the preparation of a generation which will cease to be Muslim in thought, character and action. The two basic principles of the scheme - the doctrine of Ahinsa (non defence) and the ideal of territorial nationalism or Akhand Bharat Variety militate against the cardinal beliefs of Muslims. They reject the doctrine of Ahinsa for their faith enjoins on them the duty of fighting in the cause of righteousness and against evil when and wherever necessary. The insistence on Ahinsa is only meant to root

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out from Muslim Youths their martial spirit and traditions. Similarly the principle of territorial nationalism is opposed to the Muslim view of nationalism which is based on a philosophy of society and outlook on life rather than allegiance to a piece of territory. The emphasis laid on nationalism in the scheme is calculated to destroy the distinctive identity of Muslims and to merge them into the nationalism of the Hindu majority. The whole trend of the scheme is to impress on the mind of the Muslim child the inferiority and importance of Muslim culture and to establish the revival and supremacy of the primitive Hindu culture of Vedic times. The scheme sought to inculcate in the Muslim Children the belief that all religions are equally true and to make them study the life of the Holy Prophet only in the setting and background of Arabia so that they may cease to hold the cardinal Islamic belief that Islam is the final truth and their Prophet is a Universal Teacher and then the process of the merger of Muslims in the Hindu fold may be accelerated. Thus what the Congress as a political organisation could not do openly the Wardha Scheme had its way, would have achieved by slow but true methods.

SARGENT SCHEME:

The other scheme known as the Sargent Scheme is also harmful from the Muslim point of view though it may not appear to contain as aggressive features as the Wardha Scheme. But Sargent Scheme takes no account of the sentiments and the needs of the Muslims. Though the Government have never extended to Muslims that measures of substantial support and encouragement which they deserved and stood in need of yet it is a fact that ever since the days of the East India Company and the famous Despatch on Education of Sir Charles Wood the special position of Muslims in India was recognised and in every Government resolution on the report of Committee or, Commission on Education separate chapters were devoted to problems of Muslim Education. Contrary to the consistent practice and policy of Government the Sargent Scheme completely ignores the importance and special needs of the Muslims. This is an affront and an injustice which the Musalmans strongly resent. The scheme proceeds on assumptions which are far removed from the realities of the situation in India. The scheme presumes to guarantee "equal educational opportunities

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to all but it does not make any provision for those communities and classes who for various reasons are not abreast of others in educational progress and who have special cultural needs of their own. It is again regrettable that in the formulation of this scheme the accredited representatives of Muslim opinion were not consulted. It appears to me that the basic principles on which the whole edifice of the scheme is constructed are diametrically opposed to the ideology and aspirations of Muslims as a national entity. The scheme starts on the presumption that India is a homogeneous nation and a single unit which is not. The framers of the scheme strange enough, closed their eyes to the existence of sharply divided nationalities with divergent cultures and social orders and differing in every essential matter of life. They simply ignore the unmistakable stand and the unshakable resolve of the Muslims that they shall not accept any policy or scheme political, educational or otherwise which does not recognise their position as a separate nation and their claim to establish independent sovereign states in the regions of their majority - position to which they are entitled by every notion of justice and every canon of international law. I really wonder whether the authors of the scheme seriously believe that such a scheme stands any chance of success or can do any good in the face of the United dissent and opposition of 10 million Muslamans of India who are not prepared to sacrifice their cultural heritage at the alter of an educational theory or intellectual doctrine. The educational implication of the presumption to which we have referred are quite obvious (and) means in practice that the Control and planning of education will be dominated by the Hindu Majority and coloured by and ideal. The scheme envisages the establishment of a central educational authority. This proposal is of a piece with the political demand of some kind of central Government for the whole of India to which the Muslims for obvious reasons are implacably opposed. This is indeed in a way an attempt to prejudice the constitutional issue in one important direction and the Muslims can never acquiesce in it. Even today education is provincial subject. The provinces of India are as large as many of the states in Europe and are quite capable of dealing with educational administration. The functions of the existing Central Advisory Board of Education are purely advisory. Any departure from this practice is unjust and undesirable and this Conference in my opinion should make an emphatic protest against proposal.

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RELIGIOUS EDUCATION

Another serious defect in the scheme is the absence of any provision for religious education. To the people of India in general and the Muslims in particular religion is not a mere matter of mode of worship but it embraces and permeates their whole life from the cradle to the grave . It governs the action and movements to the minutest details and moulds their thought, outlook and attitude in general. It also affects collective life and sets up a social order distinct from others. To a Muslim specially, knowledge and intellectual culture are not an end in themselves but a means to a higher end ordained by the ethical and spiritual ideals of Islam. Any educational plan therefore which completely divorced religion from education is bound to fail in a country like India where the life of the peoples is steeped in religion. The Muslims have always pressed the demand for the provision of religious education. Religion is their sheet anchor and the only enduring force which has welded together Muslims living in far-flung localities into a virile brotherhood and has given them a strong sense of national and cultural unity over-riding all those factors of race, blood, territory and even language which tend to divide. The Muslim therefore cannot forgo the demand of religious education. The objection raised in certain quarters that religious education will cause discord and strif has really no force.

It is not in India alone that the demand for religious education is so insistent. After the ravages of war caused by nationalism the people of Western countries also are becoming alive to the necessity of spiritual revival. In the United Kingdom a prominent place has been given to religious education in the White Paper on educational reconstruction and even the Jews who form a very small minority in the population of England have been assured of the preservation of their racial and religious identity in the New Education Bill. When such is the trend of educational development in the modern and progressive countries it is indeed very surprising that this important aspect of education has been neglected in the educational plans of the Government of India. The Committee set up by the Central Advisory Board of Education cannot command the confidence of the Musalmans. It is only a committee consisting of leading Muslims that can draw up a proper scheme of religious education for Muslims. It should be possible

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by mutual consultation to fit in the schemes of religious education for different communities into the general scheme of education. The Muslims insist on the inclusion of the teaching of Arabic and Islamic history and culture besides theological studies for Muslim students in the curriculum of High Schools and they further demand that due provision be made for the study of the higher aspects of Islamic religion, history, philosophy and Islamics in general in the Universities.

ANTI-URDU CAMPAIGN

I would turn for a moment to the question of the future of Urdu as our national language. The activities of those who want to supplant Urdu by an artificially developed Sanskritised Hindi have filled the minds of all lovers of Urdu with apprehension. Urdu is undoubtedly one of the finest gifts which the Muslims have offered to the furtherance of culture and civilization in India. Indeed, it shows to what extent the Muslims have gone to arrive at an understanding and amity with the Hindus. But it is a great pity that in pursuance of political designs and ambitions attempts are being made to snap this link of understanding between the Hindus and Muslims. The Muslims would still fain share the language with the Hindus but it takes two to do so. The present tendency among the protagonists of Hindi only convinces the Muslims that they have to defend Urdu by their own efforts. Any injury done to Urdu means a blow to the national identity of Muslims. For language is a powerful factor in the building up of a nationality; it is the real repository of a people's historical heritage, traditions and contribution to world civilization; it is the mirror of a people's mind. Its thought, its culture and aspirations. The question of protection of Urdu has become part of the Muslim national problem. We should, therefore, insist on the preservation of Urdu language and script for at least Muslim children in all the schools and provision for the study of Urdu language and literature up to the highest standards.

Another very important problem from our point of view is the question of women's education. The Central Advisory Board of Education is of the view that 'Women's education should not be treated as a problem on its own.' Muslims cannot subscribe to this view. The Muslim conception of women's role and position in society is different from that of other peoples. Islam confers

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rights and obligations on both men and women. It is very necessary that a competent committee of leading Muslims should go into the question of Muslim women's education and suggest a plan which would preserve the distinctive character of Muslim women and enable them at the same time to benefit from the riches of modern science and learning.

There are two other aspects of the Sargent Scheme to which I would like to invite your attention—the selective principle for the future High Schools, and the restriction on University education. In the present state of India with various communities in different stages of educational development and with political distrust and rivalry any attempt to impose the selective principle for admission to High Schools without regard to the peculiar conditions and needs of various communities and classes will result in injustice and create bitterness and discontent. The adoption of the economic theory of 'laisses faire' in the field of education in the special circumstances of India will lead to disastrous results. The Muslims have already much leeway to make up. No restriction should therefore be placed on those Muslim students who wish to go in for secondary education at their own cost. The poor but promising Muslim students should be provided for by reserving a certain percentage of concessions and stipends and places for them. The reservation of seats for Muslim pupils should be made not on the basis of their percentage in population but in proportion to the historical and political importance of the Muslims.

HIGHER INSTRUCTION

As to University education the Central Advisory Board considers that "the growth of universities should be in proportion to the expansion in lower stages". This shows lack of appreciation of the real value and scope of University education. The Board provides only 2,40,000 seats and that too after a period of forty years when the population is expected to reach sixty crores. This is wholly inadequate considering the importance of University education and the needs of the country. It is essential that the period during which educational expansion is sought to be carried through must be much shorter and provision should be made for University education on a more liberal scale. The interests of the Muslims should be safeguarded by reserving places and

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scholarships for them in the same way as in the High Schools. Furthermore the Universities should continue to be completely autonomous bodies and any such body as a University Grants Committee should be purely advisory.

SUGGESTIONS

I would now place a few suggestions with reference to the educational needs of Muslims which appear to me to be very pressing at the present time. The Muslims, I think should establish a Central Educational Trust and an Academy of Educational Research and Information with branches in the provinces. These organisations will guide, help and co-ordinate the educational efforts of Muslims in all parts of India. The Muslims have organised their commercial life by forming chambers of commerce in the provinces and an All-India Federation thereof. On the same lines a federation of all the Muslim schools and colleges should be formed. Its functions should be consultative and deliberative.

There is a woeful dearth among the Muslims of well-trained personnel to take their proper place in medical and engineering professions and commercial, agricultural, industrial and scientific pursuits. It is gratifying that Muslims are awakening to the necessity of education for all these professions and vocations. I would ask you to view this question from the wider aspect of the future national existence of Muslims in this land. Our goal is clear; our course is firmly set, and we are forging ahead. We are bound sooner rather than later to realise our national destiny, Pakistan, 'Insha-Allah'; but when it comes let us be ready with a properly equipped and efficient personnel to make proper use of the power and opportunity coming in the wake of Pakistan and undertake and execute vast schemes for the social, economic, industrial and educational development of our people. Special efforts should, therefore, be made by Muslims to establish their own institutions to impart instruction in Commerce industry, agriculture, engineering and medicine. Already efforts in this direction are being made in certain places but they should be intensified a hundredfold. The Aligarh Muslim University being the central national institution of the Musalmans of India has a special responsibility in this behalf and I am glad to be able to say that it is doing its best within its limited resources to meet these needs. The University has started a College of Engineering and

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Technology, in spite of the acute difficulties of war time. The College of course needs improvement and expansion for which more funds are required.

The Government so far have given no financial assistance to the College which is naturally an ever-expanding and expensive institution. We must press the demand for additional grant for this college. Let us also eppeal to our wealthy brethren specially business-men and industrialists to contribute liberally the money required to place the College on a sound and efficient footing. But one College alone will not suffice. I am glad to know that you too are planning to open a Technical College in Agra which you propose to name after Qaidie-Azam Mohammed Ali Jinnah. The great rush for admission to the limited number of seats in the Engineering College at the Muslim University show, that there is no truth whatever in the suggestion that there is a dearth of suitably qualified students for admission to technical institutions. During the next few years serious efforts should be made to establish more and more Engineering and Technical Colleges.

SCIENTIFIC STUDIES

I have noticed in recent years a great swing among Muslim youths towards scientific studies with a view to qualifying themselves for vocational pursuits. In the Aligarh Muslim University this year scores of students had to be refused admission in the Faculty of Science for want of accommodation in Hostel, class-rooms, and laboratories. Of late, a large number of Muslim High Schools have been raised to the status of Intermediate Colleges but most of them do not provide instruction in science. It should be the duty of all Muslim schools and Colleges all over India to take immediate steps to open classes in science.

Another very Important subject which has been sadly neglected by most of our Muslim institutions is Commerce. The Muslims in their palmy days were the pioneers of trade and commerce, in the world. No nation to-day can lead an Independent and honourable existence if it is deficient in trade and industry. Commerce like other subjects has acquired the status of science in modern time. Education in commerce is, therefore, of the utmost importance. Persons with scientific knowledge of commerce can

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succeed much better in trade and business than others. The Aligarh Muslim University has recently opened a Department of Commerce which I hope will soon develop into a full-fledged College of Commerce with the generous support of Muslim businessmen.

India being mainly an agricultural country the study of Agriculture also is very important for our youths. A beginning has recently been made at Aligarh by starting degree classes in Agriculture. Wherever the resources and facilities may be available classes in agriculture should be opened in Muslim institutions and we must demand reservation of seats for Muslims in Government agricultural institutions.

The Muslims paucity in the medical profession is wellknown. Only about 8 per cent, of the doctors in India are Muslims and even this percentage is likely to decrease because Muslims have been finding it extremely difficult to secure admission to the existing Medical Colleges. The absence of an adequate number of medical personnel and medical facilities undoubtedly has a very detrimental effect on the health of our people, specially women and children. Muslim youths should be encouraged to take to medical education. It is, indeed, very deplorable that in spite of repeated representations of the U.P. Provincial Muslim League the just demand of the Muslims of U.P. for the reservation of a due proportion of seats for Muslim students in the Medical Colleges has been turned down. The same, I believe, is the position in other provinces. While we should continue to press our demand in this direction we should also make a beginning by having a first-rate Medical College of our own.

ALIGARH MEDICAL COLLEGE

It is in the fitness of things that the authorities of the Aligarh Muslim University have realised betimes the urgent need of establishing a Muslim Medical College. It is gratifying that full plans for the establishment of the College have been worked out with the assistance of a distinguished experts' Committee. I understand that through the efforts of the Vice-Chancellor, Dr. Sir Ziauddin Ahmed, and other wellwishers of the University a sum of over 42 lacs of rupees has been collected including a

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princely donation of Rs. 10 lacs given by His Exalted Highness the Nizam of Hyderabad to whom the Muslims of India are deeply indebted for so many benefactions for their educational advancement. The response of the Muslims to the appeal for funds for the Medical College is indeed very gratifying and indicates alike the place which Aligarh still holds in the affections of Muslim India and the keen desire of the Muslims for professional and technologists who will be able to make better careers for themselves and will be ready to carry out any industrial and technical plans which Muslims may launch now or after having their independent governments.

ISLAMIC RESEARCH

Educational institutions also cannot be entirely indifferent to the question of employment of their alumni. But while so much may be conceded regarding the utilitarian aspect of education it cannot be gainsaid that the real purpose and the higher end of education is to cultivate, develop and discipline the mental, spiritual and physical faculties of man and to build character with a view to training him for useful citizenship and for his rightful role in the cultural advancement of humanity. A good general grounding in cultural subjects like literature, history, philosophy, social sciences etc. is essential for the right upbringing of youth so that he may not lose his soul in the matter of mundane activities and may lead and serve his fellowmen intelligently and selflessly in whatever sphere he is working. Then there should be no restriction whatever on scholars seeking to pursue the highest studies and researches in the humanities and the abstract sciences. That is why I advocate that far from placing any restriction on University education every encouragement and facility should be offered for liberal education and higher studies and research. I have laid special emphasis on religious education and the study of Arabic, Islamic history, Islamic philosophy and Islamics in general. These studies are the foundation of our national life and culture. I am glad to note that this Conference has already sponsored a scheme for an All-India Academy of Islamic Research

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and another at Aligarh.

PROMISE OF PAKISTAN

In conclusion, I would ask you to think of the future of the Muslim nation and plan for it. I am sure you realise that the Muslims of India after groping in the dark for a long time have at last a clear vision of their future and have taken their destiny in their own hands. They are solemnly determined to a man to lead a free and honourable national existence with goodwill and toleration for all the peoples in this land. This is not the occasion to go into any details of what the Muslims must do when they come into their own in Pakistan and in other parts where they are in minority. As I have already stated the national ideology of the peoples and the shape of things to come in the political field is bound to affect educational planning. Even our educationists cannot shut their eyes to this fundamental conflict of ideals. They have to make up their minds and plan for the future education of their nation. There are precedents in modern political history of the grant of complete educational autonomy to minorities in states and international law also recognises it. The Muslims of minority provinces can and must claim educational autonomy with a share in the educational budget and the Muslims of majority provinces must use whatever power and opportunity they have even to-day to plan the educational advancement of Muslims. It is for this Conference to give a lead in this respect and I hope it will do so. The Muslim nation is moving forward with great speed and you must keep peace with its desires, ambitions and aspirations. This Conference has a very important part to play in the life of the nation and I have no doubt that it will do everything within its powers to contribute towards the establishment of "free Islam in free India". May God help and guide us! *Amin!*

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